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GOD'S DEALINGS WITH THE NEGRO

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To

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GOD'S DEALINGS WITH THE NEGRO

BY
R. MAYERS, A.M., S.T.D.



BOSTON
RICHARD G. BADGER
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GOD'S DEALINGS WITH
THE NEGRO

GOD'S DEALINGS WITH THE NEGRO

CHAPTER I

THE SCRIPTURES VS. LYNCHING

WE are confronted with necessity for something more than mere newspaper articles against lynching of Negroes in the South. We need to shew that God plainly defended Moses, his prophet when a sister of his attacked him for marrying an Ethiopian woman. This account is to be found in Numbers xii. 1-15; and opens thus: "And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And the Lord spake suddenly unto Moses and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. . . . And he said, Hear now my words: If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not

so; . . . with him will I speak mouth to mouth . . . and not in dark speeches. Wherefore, then, were ye not afraid to speak against my servant Moses? . . . And behold Miriam became leprous, as white as snow."

This passage establishes that God, who made black people, defended them by punishing a distinguished woman, a sister of the greatest Lawgiver. And as the Bible has been much quoted by Negro haters in other instances, it ought to be remembered in this case.

Not many weeks ago, Anthony Crawford, a man, a Negro, owning property valued at \$20,000, was taken, abused, and lynched in broad daylight, by a distinguished set of men, who publicly declared their "hatred of the successful Negro." And this was done by the certainty of not being punished. The conclusion is, therefore, forced upon me, that defiance of God, and injustice to men, is gone mad here.

What guarantee, then, have you to offer that the diligent Negro will be protected? Or what reason can be advanced that he must not protect himself?

We are told that he must obey the law. What law?

Surely the laws of the country which are not enforced by the presiding authorities cannot be suc-

cessfully kept by the unprotected. In order to have obedience, the Negroes must have protection. And in numbers of cases, when men's souls have been touched, they have acknowledged that as officers they have given over the Negro to his persecutors, and have even aided the murderers. This is done because no punishment is feared.

To excuse these brutalities, a man on the Mississippi boat said that the said Moses had declared that Noah, an inebriate, had said, "Cursed be Canaan, a servant of servants shall he be unto his brethren." He said, moreover, that Canaan was an ancestor of the Negro, and that therefore the Negro was cursed. To this it maybe answered that the Canaanites were destroyed during 7 years by Joshua, in an internecine war; that the Canaanites were whites, but that the Negroes are colored; and that this pre-defence of an Ethiopian woman by God settles the question.

But all races of men, as all sorts of animals, are put by God to live in this world. Has God said since then that Negroes must be lynched? Not in any part of history. Black people were known in Solomon's time, and that potentate unquestionably married an African princess. And special exceptions as to immigrants are being made to-day by the congress of the United States. The law

then, now as well as before, protects the Negro. But it left him to the mercy of the white citizen who pleased to lynch him. But I was in contact this week with an Englishman who asked why the Negro would not leave the old rut. I replied, that he was at the mercy of former lords, each of whom was a god. "I had not thought of that," he said. When the man-slave was receiving a whipping and he cried, "O God! oh," the master said, "Give it to him." But when the victim said, "Do, massa! do!" the master said, "Stop!" The master afterwards received the due reward of his deeds.

The whole matter was a disgrace to civilization, and civilization repudiated it by war and victory in 1865.

One prominent feature in the Abbeville lynching is the assertion that Crawford resented his treatment, and struck the assailant, for which and other offences, he was lynched. But there are numerous examples in which providence either allowed or ordered the defence of his creatures. I shall quote the authority of the same Moses, who allowed a man to be killed in self-defence. Crawford tried to do this. Words are wind; blows are unkind. Crawford resented the blows, and, had the rock which struck him on the head not disabled him, he would have done more.

Again: Joshua was ordered to remove Achan and his family from among the children of Israel. And the Governor of South Carolina has ordered, according to accounts, the punishment of the lynchers. Joshua obeyed; we shall see the results in this later case.

Now there are Negroes in Africa who are well-treated by the English, French, Portuguese, and others. They are employed in every honorable office. And there are American missionary societies which do all they can to evangelize the African. But many people here oppress his race.

I have a book entitled, "Black Sheep," written by a dear lady missionary in which she shews that the women, called Negresses by certain people here, ask the most intelligent questions about the reason of things. What reason can she advance for the lynching in Abbeville? If history repeats itself, these lynchers will be punished by God. The people of Nineveh were no more cruel. They received a terrible punishment, and their city is no more.

We cannot see God, but we can feel justice and punishment. I wonder if the Negro has done some terrible thing as the cause of his extreme punishment here. It cannot be color that causes this, for the lynchers love colored horses, dogs, and cats. If it is providence, an unusual punishment, even

for savages, is given him. And unquestionably the time must come when retribution follows.

The proposed legislation, which is announced in favor of the Negro, is prompted by providence if the persecutions are allowed by him. For he asks: Shall there be evil in the city and the Lord hath not done it? The lynchers, then, are working out their destiny. The general answer of the Negro to all this oppression is, "I leave it all to the Lord"; and the Lord who works that white foreigners should be called home to Europe, has made the Negro necessary in the north. But that only exposes the few who may be left to infernal smoke on the cars, and the market-place, and injustice in the courts.

As I said at the beginning of this article, mere writing in the newspapers against lynching is a waste of time and paper. Laws must be enforced, and his bad ones, if there be any, must feel the effect of the gospel or the law.

Lynchings like the one at Abbeville may compel action; and, to this extent, they serve a useful purpose. But slavery is exceeded now, for the slave was protected, and the Negro is not.

His providential increase in this country is no argument that God blesses him; for other races, as the Jews, have increased, only to be oppressed.

Protection, then, must be had for the Negro. The very breaking down of law is a warning for the enforcement of law. But the Negroes must leave the old rut. They must be educated, pure, and determined. They must go elsewhere. The glorious Abraham Lincoln, had he lived, would doubtless have found some means of colonization which would have relieved congestion of population, and have given the race a state to start in elsewhere. They have had to leave, and are leaving. But all cannot leave: those who stay must be protected.

God's dealings with Nehemiah must be taken as an example of His dealings with the Negro; and time will shew the rest.

CHAPTER II

THE RISE OF NEGROES

IF the Dutch who landed slaves of African descent in America had lived to see the anguish caused to their race in America what would they have said?

For there has always been a Negro who shewed ability, or learning, or faithfulness to the master; and the prayers of these Negroes doubtless led men to view slavery with abhorrence. Four years of bloodshed followed, and 1,000,000 lives were spent before freedom came. This is providence, or God in working. For a settlement of injustice is necessary. If God delights in prayers, he delighted to hear the cries of distress. He sent an emancipator. He raised up friends for the formation of a bureau. He put it into the hearts of men to admit to learning men forbidden to learn. He enabled the ex-slave to buy the estate of his former master. He shewed that the slave and the ex-slave could learn anything. He made a prejudice a help by giving principals who prepared teachers for the afflicted race. He raised up a man, Booker Washington, after Gen. O. O. Howard to shew that the

Negro is a necessary factor in the American body politic. And he stirred faithfulness in the heart of the Negro to prevent him from rebelling as a race against oppression anxious to oppress unopposed.

This was charged against the Negro as cowardice. But in fighting for the Union the Negro shewed the utmost bravery. He was said to be incapable of leadership, but he produced at least one political leader, one educational leader, and one classical Greek text book writer.

Nor was he less eminent in war. Colonels, and majors, and captains rose by merit; and whole regiments conquered at times. As God raised up the Maccabees, so he raised up champions of justice for Negroes; and there is actually defence of arriving Negroes even in a congress of the United States.

And since hardly any one will write in praise of the Negroes, providence raised up American officers who plainly spoke and wrote of their prowess. It was left to Illinois to set a sum of money apart to help a commission tell about the useful "Who's Who" of the race. It was possible to get Virginia where slaves toiled, to commemorate the Negro's achievements after 50 years.

But perhaps the most remarkable progress was made in the two African churches of Methodism. That men should have been found capable of be-

ginning and continuing two church agencies like the Bethel and Zion persuasions is remarkable. Nor is it less so to see their church buildings, their book concerns, or the dignity and value of their officials. Much more might be said on this subject, but I forbear.

In the field of business, which is necessary to any oppressed and despised race, in order that it may be protected in buying and selling, the Negro banks, the business houses of the South, and the manufacturing plants connected with them are worthy of notice.

In Philadelphia, Penn., it was found that only one or two means of livelihood were open to colored women; Drs. Credit and Anderson began much needed manufacturing. So in North Carolina, where cotton mills discouraged the entrance of colored people.

I deprecate any separation—any Jim-crowism of the races; and these separate factories should be discouraged; but where no other way is to be found they shew original ability at least, and are being increased.

Nor was there any field of endeavor besides in which the workers of this race did not distinguish themselves; for they became famous as cotton-raisers, fruit-raisers, potato kings, miners, builders, and

jockeys; to say nothing of preachers, eminent for their fervor and scholarship. And this preaching has kept the race,—kept as it is in the main from white churches—peaceful and orderly. For where they are not so, we may trace their behavior to absence from church, and bad company.

Every other people have rebelled *en masse*; the Negro in America has stood by his master and oppressor. He is brought unjustly as a lamb to the slaughter, unavenged. God, then, must avenge him.

I cannot close this chapter without recording an incident told to me by an aged and worthy lady, the widow of a lawyer who, having inherited much of her master's blood, acquired also much of his good breeding.

She was born in Western Virginia and early accustomed to see the lash applied, to the young womanhood, ruined, and the young master defended afterwards. Sent west early in the war, she settled at N—— and married there, acquiring much property. Adverse circumstances following, she had only one house remaining by which she makes a living. She has been instrumental in founding a church, and in assisting to raise up lodges.

Of an unsullied character, she is easily able to command respect. The pitfalls of noisy Christians seem to be unknown to her. The mind is calm and

even. The habit is full and well proportioned. And her speech is grammatically so correct as to surprise one that her education is almost nil.

Many such specimens could be found. The despised, demoralized Negro can become as highly cultured and as thoroughly religious as any.

CHAPTER III

THE OLD RUT

IN spite of the saying that America is progressive the Southern Negro has had to remain in the old rut. He yet picks cotton in October, November, and sometimes, even in December, bales it, sells it, gets killed for it, either by actual blows, or burning, or by a slow starvation, and wasting of his energies.

The field is often subject to swamps, or to dryness when, on the hillside, rain in June and July does not come. The land is often subject to washes; that is, rain carrying away the dirt in large quantities. The master too often leases the land or allows the planter to plant without giving any help by way of preserving or enriching the soil. The bread and meat—a piece of fried bacon, is often yet almost all that is eaten, unless in November, he feels what the Australian calls “a craving base for pork or ham,” and kills his hogs, and “renders” his lard and eats, and eats till all is gone. He has borrowed \$100, it may be, to carry him through the winter; and he has bought harness worth \$14 for \$28 “being it’s you, Uncle Ned;” and now he

must pay up these and other debts, and if anything is left, he is offered something which the store-keeper is sure will be "just the thing for him," and he probably buys. He pays his preacher the \$13 salary he promised him, buys a new pair of shoes for his child kept from Sabbath school, a new suit for himself, some clothing for his wife, and then puts the remaining money, if any, into some hiding place. He does not believe in banks, because he remembers that "Marse John lost all *he* had one time in one o' them banks;" and he is sure that he can keep his money best. For safety's sake, therefore, he asks Miss Betsey to keep it for him in Marse John's safe, and there it is deposited, and safely kept. For Miss Betsey knew him when he was a boy, and is kind to her Negroes and will do anything for him as a Negro.

During the winter he may cut logs or clear some more land: for Marse John said he could. He burns what is left from the timber, which he has stacked up, or hauled away, and plows with the old mule Betty around the stumps, and thus prepares the land for next year's cotton. Or he goes to help on the railroad in order to get some "cash money"; or hauls "light 'ood" to town to sell. When spring begins he is very active. He plows for April and begins to plant in May, the dearly-loved

cotton. Nor does he forget the water melon, and the onion, and the sugar cane; for he must have some molasses which does in place of butter for the children. A rabbit or so is often chased by the dogs, and the little boys have got him. This makes a very pleasant and wholesome change from the fat bacon or fatter fresh meat.

His children and his neighbor's children are healthy and happy; for they go to bed and wake early. The church is their trysting place, and the church is well attended. And at protracted meeting, 'most everybody goes, because Sam and William will meet Sarah and Rachel and be able to walk home with them.

The farm house, in this case, is near the road, and they always see the mail man when he is passing; and it even happens sometimes that he brings a letter from Lawrence who ran away from these healthy parts to seek a living, and see the world in one o' them northern towns.

If Mary and Sally continue to learn as they are doing they may some day become school teachers like Miss Malinda Jones, and earn 5 months' salary at 25 dollars a month; which is cash money.

The young swains like Miss Malinda, and if mother will invite her to their house for dinner, or supper, maybe they will have the shy pleasure

of going home with her as escorts to her boarding place.

The old turkey gobbler was killed last year by master's dog; and daddy was so "skeared" lest young Mas'r William should get mad 'cause he might not like it, that daddy hollered out to young mas'r long before he got near him,

"How you do Marse Tom?"

To which Marse Tom gruffly replied:

"H' dee, John."

There is a hot supper at a corn shooking over the hill, and Sally and Mary and a host of them are asked to go "'cause Nanny Bates and her brothers will be there; for Miss Bates aint goin' let Sally and Mary go out alone; and they will have a chance in that way to see those youngsters. All the other young uns are at home in bed; and daddy is so tired from logging that he goes to bed right early."

Such is the old rut. Fear of Master and Mistress has permeated the mind of every Negro. The business of each is to watch the other Negroes and tell anything unusual that he hears. The Negro is feared. The continued insults offered him will result some day in revenge, it is feared. The plan is to scare, intimidate, divide, and conquer. Now and then a Negro is strung up, in order to warn the others to behave themselves.

Why does God allow this? The Negro was forced away from his home in Africa, put to serve, to become a footpad, a pet, or anything, and then to multiply and fill the earth in order that the plantation might have enough. If he was humble he was worked; if he was troublesome he was sold farther south. In spite of untoward surroundings the children were sometimes handsome, and became housekeepers. They learned the masters' manners and became civilized. But they did not get protection after freedom came. Any man who wanted the freedom of the ballot might be shot while riding, or butchered when sleeping. The Negro who distrusted banks, and kept his money at home, might find the money an attractive power to draw the violent to his house. If he had also fair wife or daughters these too might be drawing powers; and when the violence was disclosed next morning, and justice was ordered, men said,—“Making such a fuss about Negroes!” The Negroes, therefore, continued in the old rut. And while the old mammies nursed the children, and prayed to God from their hearts for freedom, the young girls toiled in the cotton patch, thought of love, and became accustomed to thoughtless living. There was no knowledge of the commandments, and they needed not to obey them, for they were bought and sold, and

could have no families. Morality had to be low, or nothing.

If perchance the plantation had a preacher, that worthy discoursed of what he understood to be safe to speak of—that there was a being called God who lived somewhere: that he watched Niggers: that he aided whites: that he had a Son named Jesus Christ who died for people:—whether for Niggers, doubtful; that you might follow Marse Tom to heaven if you were good; that there was a delightful place called heaven, so warm, and sweet, and comfortable; that there was a place called hell, so cold, and icy, and dark and dismal! and that if you Niggers “don’t behave you’self you’ll sho’ go dere.”

The old ones rocked to and fro, and groaned significantly; the young ones stood in awe; for were not Mas’r and Misses there to back all this up? The women had one sacred duty—to bear children; the men one compelling one;—to work and obey.

The old preacher sometimes married couples. He had seen his white master do so. He put the couples together for better or for worse till Master parted them. When so parted the woman exclaimed—“My heart’s broke; that’s all.” The little picaninnies looked on in wonder. They saw daddy handcuffed and dragged away, while mammy wiped her eyes with her apron, and they wondered

what it all meant. Would they get supper—"corn-poan, and 'lassis"—that night? or would mammy go too? If only mammy would stay? She stayed, and the boys were content. They knew not what slavery meant.

But freedom came, and scattered them. Related, one could hardly tell how, they sought brother and sister, and found them not. They cried to God. They wailed out their sorrows in song. The manly voices could be heard afar over the cotton fields. The labor of the wash tub was lightened with spirituals: "Eble body say he gwine to heaven aint gwine there," such was her song; and the watchers commended her for her cheerfulness; but her heart was rent, as she saw child and friend leaving her. This was God's dealing with the Negro. For the present, worse than Egyptian bondage harassed her. The way was dark; the heart was sad. The masters looked on—looked ahead. Egyptian bondage had ceased.

Wilberforce, Clarkson, Sir Thomas Fowell Buxton, and others had condemned slavery. Would freedom come? The masters' money was in their slaves. Would they lose them? Surely things must continue in the old rut, or the masters must fight. For tho' Israel might be a slave, his children were kept in Egypt, and died, perchance, with him; the Negro's own were scattered everywhere.

CHAPTER IV

A NEW RUT

WHEN Lincoln freed the slaves a new rut was made possible. But in order thereto, protection was necessary to the newly emancipated slaves. This was not perfect, tho' attempted by Grant. For it is useless to tell a man he is free when he is being shot at from ambush. And the Negro men who aspired to be leaders were shot at everywhere nearly. Many were killed publicly. Many were so intimidated as to leave for other parts.

All found their color a handicap; till one who had hewn a way upon being asked if he was a Negro is said to have replied, "Any one can see by the color of my skin, and the texture of my hair that I am not a Negro."

But he had hewn well a new way; a way to learning and place, and salary. Others followed; and soon the Greek and Latin languages were known and taught by them. And the place of typewriter, electrician, and captain was attained by others more venturesome.

Yet as a fly becomes accustomed to being hit at, as a dog becomes used to insult, and as a man becomes used to ill-treatment, so men hitherto exposed to blows expected and feared them. They soon learned to speak as warned. They adapted themselves to circumstances like Issachar, whom Jacob calls a strong ass crouching down between two burdens, and who saw that rest was good, bowed his neck or shoulders to bear, and became servant unto tribute. Genesis 49.

Such was the condition to which God allowed the Negro to fall in America. Farther south he became incorporated into the body politic; farther north he was just like anybody else, except as to trades.

It is out of this rut that he is striving, tho' without protection. And the fact that so many as 1,000,000 have come out into open manhood and dare to assert their rights to human treatment is remarkable.

Women, hitherto chattels, are continually mentioned as protecting their virtue even with the pistol. Men, hitherto cowards, have dared to remain in their houses and to defend themselves. Children assert their school rights, and parents refuse to have them separated from the body of the school, as is related in a paper before me. If

equal taxes are demanded, equal opportunity is sought.

Again: the public declaration related by a physician last November in this city of a certain number of men, Sheriffs, Judges, and others, that they decided once to punish any Negro brought before them, guilty or not guilty, but had now determined to decide by law, reveals a new rut. From the efforts of Dr. Benjamin F. Riley, of Alabama, a much more healthy sentiment of justice has been preached and the south is awaking to the fact that in keeping the Negro in the old rut it injures itself. Dr. Riley, without bespeaking equality, asks for justice. He has been greatly discouraged, impoverished, and misrepresented, but here at Knoxville people are trying to continue their help to him.

Men in Birmingham are being asked to give their opinions on the Negro problem. In Montgomery the sure way of getting recognition—the opening of Negro industrial, business, and scholastic places, such as, making hats, dressing hair, and establishing stores, is now fully acknowledged.

No man can keep down a people who give money and business value to the public at a time when the public wants them.

But there are yet certain trades which certain sections attempt to deny the Negro. The position

of chauffeur is denied; and one who ran an auto endangered his life. The place of conductor is restricted to whites in most communities. And tho' an effort at trade with South America where people of color are in every avenue of life, is being made by the United States; yet their opportunity to become diplomats is denied by those in authority over the Negroes here.

Certain men, as Lynch, Douglass, and Durham, have represented this country in Russia, Hayti, etc. I am not aware of any encouragement being given to any of their race. But neither is the Negro content. He is preparing himself, and may yet have the balance of power in this country.

In land ownership he is discouraged. A man was beaten, another was shot to death in these states for daring to own land near certain whites; yet the Negro was accused of laziness by the very murderers.

The migrations, on account of this ill treatment, are towards the North and West, and jealous Negroes, expecting bad behaviour, are preparing associations of safety. Yet the Negro moves northward.

But even here, men are getting into grocery stores as salesmen; into the police force as officers and detectives; and into the law courts as barristers.

And many Negro homes would be a credit anywhere. There are some in which not a fly can be seen in winter.

Get together meetings are being held at Chattanooga, and other centers; and pleasant greetings are exchanged at Knoxville and other places.

For it is impossible to read the Bible carefully without getting the spirit of Jesus Christ the Son of God, which is the spirit of union. The spirit of disunion and brutality is better shewn in Chapter VI.

CHAPTER V

"WHO'S WHO"

SO important, indeed, is the Negro that a book has been written called "Who's Who" of the Colored Race, and it was published under the direction of a bishop and a Mr. Mather, in Chicago, by order and help of the State of Illinois, and entitled Volume I, 1915, for \$7.50 a volume.

CHAPTER VI

A RECORD OF FREEDOM

LYNCHING is the quickest and most cowardly way of getting rid of a Negro. If one man in a hundred is praised, one man in 50 is threatened or lynched.

But this is done, mind you, only when the object is helpless and the mob is large and safe. Hence, a mob, the defier of the law, is the most cowardly of all men. But it does not appear that intimidation has kept the Negroes from crimes as the following article will shew:

PUBLIC PUSILLANIMITY IS RESPONSIBLE FOR MOB LAW

The story of Governor Stanley, of Kentucky, in hastening to Murray, the county seat of Calloway, confronting singly and alone the mob that had overawed Judge Bush, "threatening to lynch him," and frightened him into signing an order to bring back and expedite the trial of a Negro indicted for murder under the menace and coercion of the mob sentiment prevailing then and there presents at once the glory and the shame of Kentucky. The Callo-

way mob not only overawed Judge Bush, threatening to lynch him and the commonwealth's attorney if the Negro, Lube Martin, were not brought back, but muttered threats of lynching the governor himself when he made his unexpected and unwelcome appearance among them and pleaded that law and order be allowed to take their course. *Knoxville Sentinel*, Sat., Jan. 13, 1917.

This following is taken from the *Louisville Courier Journal*, which recites the cause of the trouble, and then adds: "Could the contrast between the course of the governor in this emergency and that of the circuit judge be more impressive! Judge Bush himself must to-day look upon Governor Stanley's decision and action in the case with envious admiration, rendered all the more acute because he must realize that but for his own most unfortunate infirmity he could have won even greater admiration for himself instead of the pity—and worse—now universally linked with his name."

Lynching is peculiar in that it destroys the force of the laws made by representatives of the lynchers themselves.

In the annals of fame, certain Hebrews trampled on a man at the gate of Samaria, when he tried to hinder disorder. Certain people destroyed the

house of a hated Macedonian with all his family when they heard that his king had had him assassinated. Many kings and nobles with presidents of the United States have been murdered:—the most atrocious cases being those of the rulers of unhappy Serbia, of King Charles, of Louis the XVI, and of King Seleucus Nicator. But hardly any one will assert the importance of the Negro to share such distinction. For he is so contemptible in the eyes of the lynchers that his execution must be traced to some other motive than fear. He is so faithful that he will tell almost anything he knows. He is so docile as to submit in any case. What, then, can be the leadings of providence in this case? Surely the mysterious slavery of the Israelites, a chosen people, is the parallel. Has God, then, as glorious a future for the Negro? Will He overlook and excuse his sins as he did those of Abraham, who lied and drove out his son and maid with a bottle of water, of Isaac, who lied and denied Rebecca his wife, or of Jacob, who took extra means to rob his uncle and enrich himself? The descendants of these people, most noble in many instances, and the descendants who formed the greatest empire—the Babylonian or Assyrian, the Russian, the most of the Eastern nations, and the Ishmaelites, yet inhabiting Arabia—have a parallel

of David with Hannibal; of Gamaliel and James Emman Kwegyir Aggrey, registrar, college professor, etc.; of the Talmudists and Booker Washington. The credit is in favor of the Negro. But the Eastern peoples were warriors. Among these Moses is not to be forgotten. Learned in all the wisdom of the Egyptians, a great lawgiver, he was also a warrior. He married a Negro and thereby incurred the displeasure of his family. As a contrast Frederick Douglass did the opposite, and incurred the hatred of *his* people.

The parallel might be continued. The patience and cowardice of the Israelites are to be in the patience and cowardice of the Negroes. And the 430 years of Jewish slavery is not yet equalled by the 300 years of American bondage. The coming years will continue the slavery till God raises of his goodness another Moses.

But the Negro is not perfect. How could a slave be? The compulsory submission to brutality makes manliness impossible. Moses had to be specially led. Booker Washington, of glorious memory, must have also been specially protected; for he escaped lynching. And God's providence is as surely at work now, as then.

But lynching is also a work of bravery, for it defies the law.

When Mattathias killed the men defiling the temple he boldly led a band of Jews, assisted by his sons, and drove the Syrians from Judæa. When lynchers, imagining they are safe, lynch a Negro, they mask themselves or declare the Negro came to his death by parties unknown. Mattathias laughed, and the lynchers laughed, but how different the sense of nobility!

CHAPTER VII

THE LABOR MARKET

THE European war affecting the Northern labor market, Negroes were asked, in the course of Providence, to fill the places of the workmen. This will cause many able-bodied men to go north, and leave many gaps in the ranks of labor in the south, for as many as 10,000 left one state.

The immigration northward caused many persons to interest themselves; among others the recent Negro Conference held at Washington, D. C., and representing the northeastern section of the country. It was announced later that the Pennsylvania railroad had transported on one solid set of trains northwards, three thousand of these immigrants.

Manufacturers, mine owners, and other business men assured the conference that these immigrants would be given a square deal. Various opinions, favorable and otherwise, were expressed by southern folks. But the spirit of justice is in the minds of some, and we may expect experience to teach the others wisdom.

While writing of God's dealings with the Negro here, we must parallel the dealings experienced

by the Jews with those suffered by the Negroes. Four hundred years of slavery made the Israelites terribly afraid of the Egyptians; three hundred years of slavery made the Negro afraid of his master's children. The journey thro' from Goshen to Raameses made the Israelites tremble, and the sight of Pharaoh's host behind them made them cry to the leader; the journey from slavery made the deputations which repeatedly visited the presidents of the United States! Special preparations were made by God for feeding the Israelites: and special arrangements were made north and south for the feeding of the emancipated slave. Repeated misfortunes drove the Israelites to prayer; and repeated murders drove the Negro woman to ask "Is God dead?" Almost the only means of living open to the Israelite was agriculture and almost the only means of existence for the Negro was tilling cotton lands. But here the parallel ends. For Moses, Joshua, and the judges were Israelites themselves: while all the rulers of the Negroes were whites. This led to suspicions and murders. This prolonged slavery, not yet ended in some places, has made a people without the necessary backbone. They cannot act without a white leader. And the only means of unity seems to be ill-treatment and segregation.

But these in turn hurt the whites. For the servant class thus neglected and segregated carry the conditions in which they live to their masters' houses.

A boy related yesterday that his father said that when the master died every slave was warned that he had better be crying. The slave accordingly put something on his eyes, rubbed them, and looked quite disconsolate. When the young master came around to see how things were, he found what appeared to be deep sorrow. When thus fooled, he gave each a piece of meat. But the slaves had heard somehow that freedom had come and they stole all the meat they could get.

It would be unjust to expect immediate freedom from this duplicity in their descendants. Hence what is called by some veneering, by others company manners, is yet common.

But I turn to a pleasanter chapter of events. No one who has seen the beautiful homes of ex-slaves in cities can doubt that they have made wonderful progress. And the greatest amount of credit is due the Northern whites who put their lives in their hands, and came south to teach. Their efforts seem to have been directed to lifting the Negro to a plane of self-respect. They instructed him in church and school, and at last gave him self-

respect in the eyes of his fellows. They took him north, and let him see what is called "God's Country." They gave him commission to teach his people. They assisted him in building churches. They invited him into their counsels, and councils. They sent him over the sea to teach his heathen brethren. They taught him, above all, to look to the Jesus of the whites, who some Negroes said was black.

And the grand doctrine that God had made of one blood all nations of men for to dwell on all the face of the earth, announced by Paul 1800 years before, was not lost sight of.

The best road to material progress was in trades. Trade schools were annexed to various schools till Dr. Washington established Tuskegee. Every possible impetus was given to the trades, and the Negro was saved from himself in ignorance, to see himself in usefulness and respectability.

The war of 1914 came on. The foreigners who could ride anywhere on the cars were called to their respective countries to fight. The Negro, who had been taught nothing but a trade, was called from iron work, from the farm, and from various forms of puddling and mining to the places which these foreigners had formerly occupied. It was said that 1,000 were needed in January, 1917, in one place.

Two men came afterwards with a bundle in white cloth between them, and sought a lodging in a framed rooming-house where, formerly, more respected persons were wont to dwell. These two men had, they said, only 55 cents with which to pay for their lodging. They said that it was impossible to save anything year by year; for that how hard so ever they might work they were without money at the end of the business year. They therefore ran to where they hoped a plain living might be got, and a man could lift his head without being lynched. Many more were leaving; but some on their way too many to please the ticket-selling men, were ordered to leave the waiting room. They went out. From the published statistics, the bulk of the property owned in the country by colored people is owned in the south. This property is said to be worth the state of Maine, to amount to many millions, and to shew that with fair treatment, and no whiskey, it could be much more. For if with oppression they have overcome wasteful habits and owned so much, much more by opportunity unfettered could they be well off, and even give employment to each other.

CHAPTER VIII

EMIGRATION

WHEN Lincoln freed the slaves, he was only one step in their emancipation. The people, hated for their color, and left among their opponents can not do their best. The Negro knows this, and is moving out. If Lincoln had lived he would probably have helped them. A proper thing for the United States to have done would have been to put the many of them on some southwestern federal district. That these people feel the desire this way is shewn by Mound Bayou, and other places settled by them, and where Negro settlements have been formed to help towards freedom.

Of the men who puddled at a southern town one wrote back to say that he will only see the town "passing thro'," he was getting more money in the north. Of the men who had farmed, some had run away to the same southern town with 4 trunks of pork, and other valuables, because their lives were not safe farther south. Men complained that the Negroes took their money and their support, and yet voted against them. But what did Crawford the martyr take?

This man was a member of the Methodist church, an officer, and highly successful as a farmer in South Carolina.

This ought to have insured peace to him; and peace is the only means by which land can be cultivated. Among the Israelites this peace was secured, Egyptians compelling to labor. Among the ruffians, on the other hand, successful labor was a sure road to lynching.

Had a new state been carved out of the southwest for the lately emancipated blacks the same protection and care of them would have been needed as that given to the Indians. But a better morality is needed than what obtains, in order that the protection might be worth anything. No amount of lawmaking, it will be seen, can make up the deficiency of disrespect for the ten commandments.

Of the colonies founded by Negroes none have been very successful. Liberia followed the example of the nations, and got into debt, and the creditors menaced the republic for the money. Haiti and Santo Domingo did likewise, and are to-day in durance from the same cause.

But it is the history of every nation to get into debt, from losses caused by wars or the necessity of cultivation of the land.

The government of the United States would

therefore have had to give money to the emigrants.

Emigration is necessary here in the south; Providence planned to make men return to Europe and cause employers to take able-bodied Negroes to fill their places. But the women and children should largely emigrate. This would remove white man's apprehension of Negro domination, and ensure a chance for those behind. For, says an exchange:—"What both white and colored people need in the south, as far as the legal status of the colored man is concerned, is the appointment of Southern judges who will administer the law with strict impartiality; and this is an issue that must be fought out, not so much in politics as in the broader arena and before the higher tribunal of the public conscience. This is the white man's fight, with the Negro standing by as a most interested spectator." Dec. 14, 1916.

Another reason for encouraging migration elsewhere is plain:—In shaping the national legislation, one vote in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, South Carolina, or Virginia is worth as much as five votes in Connecticut, New Jersey, Ohio, Michigan, Iowa, New Mexico, or Idaho. The eight Southern States enumerated cast a total of 511,199 votes for the election of members to sit in the 64th congress.

This makes an average of 7,745 votes to each district, the entire number of districts returning 64 Democrats, one Republican, and one Progressive.

For the seven Northern states mentioned, the total vote at the same time was 2,587,402; or an average of 39,203 votes for each district, returning 50 Republicans and 16 Democrats. Thus slightly over half a million southern voters have 66 spokesmen in the House of Representatives, whereas it required more than two and a half million northern voters to secure equal representation. . . . Are the north and the Republican party to supinely submit indefinitely to this condition of affairs? Emigration, then, of all Negroes is necessary in order that some may be kindly treated.

CHAPTER IX

TREATMENT OF THE NEGRO NORTH

THE matter of good treatment came from the north. The New England states began it, Pennsylvania followed, Ohio took it up, and the emigrants farther west carried it as from the north, in favor of justice; and as from the south, in favor of brutality.

Thus Oklahoma is bitterly against him, while Kansas—"bleeding Kansas"—succeeded in defending him. In one state he could not intermarry; in another, he had all kindness. But tho' he might eat at a restaurant, and even put up at a hotel in Pennsylvania, he was denied a chance to roll barrels at times, as a porter, by the side of his white brother in labor.

A single quotation from a paper read before the union of ministers will shew further that the southern spirit went north.

"But what course must the Christian in the north take? Certainly Christ did not refuse to Simon of Cyrene the right to carry his cross: Philip was ready to baptize the Ethiopian eunuch; and Paul who said, "There is neither Greek nor Barbarian,"

would say that spiritually there is neither white nor black. Missions are based on the presupposition that all races are men; and if men, brothers; if brothers, to be treated just alike. Abraham Lincoln, though, seems to have been the only man capable of talking to a Negro without reminding him of his racial difference.

There was once a great missionary meeting held in a certain place. The speakers included a white bishop and a Negro minister. The bishop alluded to "our coloured brother, Rev. Mr. Black." The "coloured brother" when he got a chance named all the gentlemen on the platform, and then turned to the bishop:—"And you bishop —, what a pity that a mere man should be called a lord!"

It is certainly a weakness in a white dog to distinguish between his black brother and himself. The white ants or yellow ants in South America are said to make the black ants work for them; the white men made the red and black men work for *them*, in pursuance perhaps, of this animal practice. But the practice cost the country 1,000,000 lives by 1865.

Providence, then, has caused an increased improvement in the condition of the labor market for Negroes, and the end is not yet.

An effort is being made to put up a soldiers'

training school somewhere in the south, where Negro soldier training was most hated. But I call any man to witness whether prejudice did not accomplish the very thing it hated. We have among others, two cases in point, which I shall cite. The patricians kept the Plebeians of Rome from participating in the consulship. The marriage of one patrician sister to a plebeian husband incited her to envy her more fortunate sister who had married a patrician; and a law was made to allow inter-marriage.

Another instance is that of preventing any "colored" man from any participation in any counsels of whites in the south; but they have such counsels in Alabama, at two cities.

Contempt is given where a man is evidently brutishly inferior. The African in ignorance, with his shoes looking up to God at the toes for mercy, his heels one-sided, and his knock knees, made so by pushing heavy loads, is in contempt against a man educated at Yale, and taught that he represents God to the African.

A man in Alabama, therefore, who saw a genuine educated African, asked him if he said he came from Africa.

"Yes, sir!" was the reply.

"I do not believe you!" said the gentleman.

"I am an African all the same!"

"Well," replied the gentleman, "I will shew you an African. Here! call uncle Nero."

A Negro came. His face was the picture of human misery. His eyes dilated betwixt fear and curiosity. His feet ambled as he walked. His hat was battered. His shoes, unkempt, were too large, and the front looked up, and the heels bent out, while his knees rubbed each other.

"That is an African," said the gentleman, looking at our educated brother.

"And that," replied he, "is what I would be if I had had the same treatment as he."

Au contraire, if he had been educated and kindly treated, he would have had fine, straight, small feet like other Africans found in Northern schools, and educated as professors, etc., for their native hearths.

This idea of fair play, coming originally from the Jews in Palestine, and from them thro' the Romans to us, has permeated every noble mind, and established a hatred for slavery in France and England which is now shared by the New Englander, and carried thro' their schools to the south land. But brutality does not waver. The men who saw the colored woman interfere with the white child who was fighting the Negro child, and who hanged

the woman, and then, according to report, called her husband and told him that there hung his cow, were either shot or scattered by the enraged husband. One boy died some time before cursing and defying his tormentors; and I want to ask if anybody thinks that there is a just God, who takes vengeance.

It is increasingly contrasted that in every other country all men worship God together. The East Indian may have a separate service for the sake of a different language; but as to the African in Africa he has the same with his teachers. If any exception exists no information is to hand. And it is intended that all shall share equally the responsibilities of government. All are expected to fight side by side for their country. Each one is prepared to do his part to increase its efficiency. Every one must be a member of the body politic. The Negro is a banker, a judge, a magistrate, a member of parliament, or a captain as the case may be; and the word colored, so necessary in some places here, is never recorded against him.

Is God, then, acting in two different ways with the Negro? It is to be noted that he lives and sins in the same way as the white man, and ought therefore to have the same treatment.

Here, then, is the solution. The God that made

him intends him to be good and able. If he cannot imitate the good and great gone before, he must suffer the penalties of the worthless left behind.

In connection with this condition, no set of men is more necessary to the world than the Negro minister, so much maligned, and yet so badly rewarded when he is good, for his services. Entirely without political help, the race depends for guidance on its ministers. These, hunted and disrespected, devise means of escape from trouble, reconcile those who quarrel, marry, preach and teach. Besides these spiritual employments, they set up banks, organize lodges, and other benevolent agencies, and act as models for the young. But most important of all, they build churches and schools, without which their people would resent all insults to their women and children; and they keep their people in memory and hope of another Canaan for which they must prepare, and in which "the wicked will cease from troubling, and the weary be at rest."

These services are performed under the most adverse conditions. Taught thro' their mothers and fathers to do anything they were commanded, they have to overcome evil themselves, and induce their members to overcome it in their homes.

Without a Christian model, except Jesus Christ

himself, they were taught that God was a white man, and a white man's friend, while they had no status at all. When their women were outraged and sought magisterial protection, they found no satisfaction; the rapists being allowed time to escape. And when the ministers took up the matter they were told that they had better be d——d thankful that matters were no worse.

Without a central protecting government, and with a local government made up of enemies, they sought in vain for justice. Every officer connected with a church, who stole money was jeered at by some truthful correspondent of a newspaper, as a Negro preacher. Every mishap was magnified into a great fault. Every attack by ruffians on the Negroes was called a race riot, and the men who were attacked had no chance to reply in the same newspaper.

No weapon was respected but the murderers'. No argument was heeded but the argument of the fist. Every encouragement is given to mob violence; every sort of discouragement to pure women.

At last attacks on them are met with the pistol, and some virtue asserted where vice reigned. So our colored newspapers tell us. No mention of virtue is made. No one praises; every one blames a Negro in those localities.

Accentuated prejudice is not likely to bring peace. Emphasized hatred cannot secure blessings. Increased migration north may continue the prejudice, and make protection so uncertain as to bring about a second Armenia of massacres and resistance. Since writing the above, this has taken place in East St. Louis, where Negro children were driven back into the fired houses, and harmless women were butchered.

CHAPTER X

VOTING

SAYS a voter:—"We used to have all the names on the occasion of voting. If for the Republican ticket, we wrote the name of the man we wanted. The people in our district did not hinder us from voting; they tried to get us to vote their way." "But," he continued, "now we have to go into a booth and vote differently."

The votes may be counted in some places, but the results to the Negro are the same—unfortunate. All voting is good, if the object be justice; but when the judges have discretionary power, the object of good voting is made of none effect. I have shewn above that fewer votes are sufficient to elect in the south. But, few or many, the impression is fastened on the voter's mind, that everything will go a certain way. This is an unhealthy state of things. All the Jews voted to kill Christ. All France suffered from Jacobin rule.

But contempt is found where a man cannot vote, either because he is not white, or because he cannot read. The representation is then of certain persons only. The government is by a certain number. I am made to pay taxes in such a case, when I do

not help to make the laws. The laws are then administered for some; not all of the people, and the remainder are underlings, oppressed or well-treated as the law-enforcers may please. This is taxing a man without allowing him a voice in the taxing. Some time ago a man who taught school was attempting to get registered. He was examined and refused; but a man who could not read was registered. Many subterfuges and hindrances were put into the way of colored voters, till they became alarmed, and ceased to offer themselves. But after a time, they qualified by property, and registered. Now the question may be again asked, Why does God allow these vexatious discriminations? For the same reason that He allowed the Israelites to be enslaved.

A very effective mode of preventing Negro dominance is redistricting—an unnecessary and very often vexatious proceeding. It causes a district to be put into some other and thus to enable politicians to elect their man.

The present expedient is segregation. By this some part of a town will be well-cared for, and another neglected.

But no country, says a great man, can exist half free. We will await decisions. But let me give some historical data.

The people of Persia had enslaved or subdued the Israelites. A certain man, Haman by name, hated a Jew named Mordecai. In order to get this Jew, he determined to kill, at pleasure, all Jews. The king was offered an equivalent of taxes for them, and consented. Their fate was decided. Mordecai does not seem to have prayed, nor did Esther, the Jewish queen; but they did resort to those means commonly used by men; namely, politics. Having dressed herself she appeared before the king, was graciously received, invited him and her arch enemy to dinner, and, having the chance, accused his friend, Haman, of desiring her death. The king was astonished. The queen left the room, Haman followed to supplicate her. The king saw him kneeling by her couch. His jealousy was roused. A eunuch addressed the king that Haman had built a gallows fifty cubits high for Mordecai's death. "Hang him thereon!" said the king.

It might appear here that God was not sought in any way by the parties; yet it is plain that He interfered for the preservation of his people; for He intended Jesus Christ to be born from them.

No better instance of God's interest in the Negro can be adduced than in this that the race multiplies. No better thing can happen for his continued promi-

nence in labor here, than that a law has been passed for the keeping out of the ignorant, tho' able-bodied foreigner. If the ratio of births of American whites is kept up to, it is plain that the number of Negroes will be 25 million in 1926. And as every mixture produces a colored child, and it seems impossible to keep the races apart, the Negro-hating element works out its own destruction. Esther, the Jewess, came to the throne for just such deliverance. Here the analogy seems to cease. But the war has supplied the rest. The number of Negro voters will be increased in the east, where it is wanted and be gone from the south, where it is not wanted.

A second case in point is when Ahaz was utterly at a loss to find a saviour for his country in her domestic woes, and foreign troubles. Murdering had been most common, as here of Negro-men. The king, wicked and wishing succour, was asked to choose what aid he would have. He refused. "Behold a virgin shall conceive," said the prophet, "and bring forth a son."

It has been boastingly asserted that as a voter, the Negro is helpless. But were not the Hebrews helpless also?

An excellent way to vote is by popular assemblies, and an aye and nay vote. It is quick and decided.

It causes no paper waste, no chicanery, no loss of time, nor doubt. But it cannot be had, as in churches, so the ballot is put into the hands of enemies in some countries, and rebellion is often the result.

When the Italians in the time of the third Punic war had nothing but a nominal ballot they applied to the sword; and after many had been killed, secured Roman citizenship, a more important thing.

The efforts of the Negro must be directed, however, as much to intelligent knowledge of affairs, as to an actual count of votes by an unprejudiced, or, at least, one sympathetic person.

Government by majority is sometimes hurtful. It was so when Jesus was crucified, for a majority then and there was in contravention of justice and the law, the witnesses not agreeing. Much has been said in favor of republics; but an imperator succeeded the one at Rome. A strong sense of freedom tempered by justice is necessary to uphold any government.

CHAPTER XI

HISTORY OF NEGRO FREEDOM

THE stopping of the slave trade by the English, the putting down of slavery by the North thro' a voluntary emancipation, and the proclamation of freedom to the slaves of the masters then in rebellion, led to the final emancipation by congress. From what can be gathered, Africans have ever held high place in the world's history; and Negroes in the east and west have made both soldiers and statesmen. Our task concerns us with America alone; but we may note that many men in ebony were brave soldiers, and generals, and thus shewed the mettle of the Negro.

The first I shall mention is Zerah, the Ethiopian. Any man who could raise and equip 1,000,000 men and carry them a distance of 900 miles deserves credit.

This man attacked Asa, king of Judah, according to II Chron. 14. 9, 10. Asa defeated Zerah at Mareshah. We next find the Negro in Abyssinia, where King Menelek is said to have been descended from Solomon. Candace, queen of the Ethiopians, was wise enough to allow her officer, a eunuch, to

go to church at Jerusalem. The bravery of the Rabah of the Sahara, who fought the French for six years is well acknowledged. Toussaint L'Ouverture, of Haiti, is remarkable as having rid his island of the rule of three nations.

The ability to make laws is shewn plainly by the men who have helped in France and the West Indies. We never hear that the French parliament objects to them because they are not white: rather that parliament welcomes them because they have ability. All kinds of fish and all colors are welcome in the sea. The celebrated Dumas, Fils, was as welcome as his father. And the remarkable B. K. Bruce, of southern fame, was possessed of the same ability as any.

But Japanese are not Negroes, yet they are unwelcome. And Chinese are as much hated in places, as are Negroes here.

The thing called color prejudice is a modern hydra-headed snake which writhes, and twists itself around the bodies of men, because the hated men are of a different color.

The Negro as a political power is lost to view in every other country but America in its southern aspect.

The hateful remark or writing "John Jones, Col.," is as much out of place in God's creation

as is the remark, "a flying fish, scaly." Surely, too, one man's dollar or service is as good as another's.

While these hateful prejudices are unnecessary here, they irritate the objects of them. A feeling increases in these that this country is their enemy, and many say they will not fight for it. On the other hand, many colored Americans are enrolled in the army of Canada, of which they form not separate regiments "colored," but any individuality. Yet the Canadians are in no danger of turning black. And France that makes no difference is yet white.

But the best argument against discrimination on account of color is that the white people themselves are divided on the question. The fact that Negro men do everything as whites do; and the costume of the blacks, got from the whites, which fits both equally well; above all the giving of the gospel to both would premise that both are destined to go to the same places after death. That the black man must pay taxes; that he must perform military service; that he must be governed by the same laws; all indicate acknowledgment, in the south, that he is a man. Then he ought to be consulted to the making of the laws which govern him in congress or state, or municipality.

The equal application of law would result in

such representation. The thirteenth, fourteenth, and fifteenth amendments to the constitution, tho' dead letters, demand this.

Is God, and is the legislating done waiting developments? The amendment gives congress appropriate power for appropriate legislation in case the amendments are not observed; but republican indifference has ended in republican disunion in the election of a democratic power; and in the spectacle of the government discriminating against its citizens. Now where in the history of man do you find such a thing without mischievous results? Let us cite a few examples.

In Egypt there were certain kings remarkable for bravery. One of these kings received Jacob and his sons, and treated them honorably. But in time there arose a king, who, jealous of his countrymen's prestige, began to ill-treat and enslave their fellow men. These were put to hard tasks, whipped, and, as far as possible, diminished by blows, by infanticide, and by threats. Did these succeed?

Take another example. The Boers, Dutch farmers living in Southern Africa, determined to "trek," and thus keep themselves apart, in African wilds, from the English. Have they succeeded? But the native African was to be dispossessed, and

ordered from the soil, the street, and the councils of his home. Have the African women tamely submitted thereto?

Nor have the efforts made to secure a peaceful possession of American soil for Americans only. Negroes make trouble by their very submission to wrongs. Germans are many; Japanese may yet cause serious trouble.

On the other hand, all nationalities are fighting loyally under the banners of the entente allies, and, with justice, all nationalities will fight willfully under the American flag, for each one must protect his own home.

CHAPTER XII

THE OUTLOOK FOR PEACE

WHEN the European war began it was earnestly hoped that no Negroes would be further enlisted in the American army. Now a Negro soldier's training institution is to be established.

In the Boer war only whites were employed. In the Great War, everybody—women and all—is needed. There is not a single country in the world that is not affected. Neutrals lose their ships and supplies. Home folks make big fortunes. Women get twice as much money as before. People erewhile idle rich, are now diligent workers. Unemployment, once an English menace, is hardly heard of. Trades, once helpless if left without some articles, now substitute for others. Thus, necessity excites invention.

Trade, the "golden girdle of the globe," is threatened by German submarines, and hunger so distant once, threatens America now. The Negro, everywhere adaptable, is called north, is wanted south, is courted for the army, and will doubtless be put like Uriah, in the forefront of the battle. This will be a certainty in case of war here. This is a

measure already in vogue. What may we expect for a repetition of his faithful services at El Caney and at Bunker Hill? Ill-treatment. But he is being educated by the same books, and often by the same men, who expect better recognition themselves. Will he always submit? This is the question which the lynchers worry over. Education may make him quiet, but cannot make him forget.

And all cannot or will not be educated. Many will be rough railroad hands fit to suffer, and to shoot, and to wrench.

The educated man submitting will be no match for the rough hand with a crow bar or a gun. The praying parson will not be heard in the din of battle. Right must succeed; might must bow its head. Spiritual means will be God's turned into carnal weapons; for he sent Moses to destroy the Amalekites; and he sends the Germans to destroy the nations. Shall there, then, "be evil in the city, and the Lord hath not done it?"

The highwater mark of prejudiced brutality has been reached; the blood of the victims, innocent in many cases, cries unto God from the ground. Fear coupled with cruelty has yet to be punished. Crawford's blood, no less than that of the innocent boy of eighteen in Texas, calls for vengeance.

And the Negro preacher who said lately that

God was love, and the Negro loved, and was therefore of God, may have been right after all.

The outlook, then, is good for the rough Negro, for he can stand anything; for the gentle Negro, for he will not fight, and like Issachar crouches down between two burdens; and for the workman, for his labor is needed.

But there are the present sufferers. They crouch in back alleys, and on front streets under threat of expulsion, of intrigue, of death. Becoming lawyers and doctors, and gentlemen is their bane. "I can't be any gentleman," says the little darkey, "'cause I'se a nigger."

Such people are satisfied; but the gentleman, never! He may be silent, and prudent, but satisfied?—never!

There is one power in this connection, however, which is a safeguard for the Negroes' enemies. His love to tell what has passed in the Negroes' counsels more than counterbalances his resentment. So that unless some sudden all-directing power appears, he is likely to trust to God and law to give that protection he so sorely needs. And I think that this trait has been discounted; therefore he is despised. Protection of self by oneself is yet to be taught him.

In preparation for war, Germans in America are

said, by the newspapers, to be leaving at the rate of 400 a week for Mexico. And why for Mexico? And why is this preparation for war so slow; or rather this power to declare war kept back? It prepares the Germans who are fighting as well when they are said to be starving. If they shall ever get hold of the grain of Odessa, of the oil of Oka, of the sugar cane of India, of the farina of South America, another song will be sung.

England, the nation which, after the French, has the most to lose, is well aware of the danger ahead. Her statesman, at the head of affairs, warns the sellers not to enhance prices. There is no waiting back to hear the opinion of a commission, having to wait, but notice is at once given not to enhance prices in England. All Negroes are glad to help England, for all Negroes are free under its flag. It is a flag of action. It loves peace; but peace may be bought too dear. Peace is like gold, good to spend, and good to keep. And the Negro loves both. He goes to England, to France, to Spain to look for it. His going to Liberia emphasized the feeling that he could not find it here; but he cannot alone, without borrowing, make good there. Nay! if Roman citizenship is worth anything, it is worth in Rome, *here* must freedom be worth while to the American.

If Simon of Cyrene bore the cross of Christ, the Negro, unwilling, is yet bearing it. He is a very plain example of unwilling submission to a willing tyrant. And without protection he cannot work. Yet he endeavors. Many men of color have been turned out of office. All men in office nearly are white; and in order to keep them only, the following rules are observed, and enforced at head-quarters:

1. Never to call a worthy person of color Mr. or Miss.
2. Never to allow them to sit or eat on terms of equality.
3. Never to give them any chance to make an equal living.
4. Never to have them worship God in the same house, or place, or way if possible.
5. To regard them therefore as inferiors to be kept in that condition for ever.

These plans are laid by people fond of fair play otherwise, but who profess to be Christians. People watching them, as they politely take off their hats to their ladies, go to church, pray, and get ready to leave their possessions to their officers in church, and to their children would believe them incapable of doing a mean act. But the same men will take their pipes into the Negro waiting room

and smoke there, because none but Negroes are in there.

I was travelling once eastward from here.

The coaches stopped at S——. A man saw two persons, a man and a woman in the so-called colored car. He looked around, and then said:—"There is no one in here but colored people!"

Upon that, he sat down and began to smoke. The man who was thus contemned ran to get the conductor who was off the car. The cowardly gentleman smoker watched the man, saw the direction he took, divined his purpose, and left the Negro car before the conductor arrived. The man who went to get the conductor was a highly educated person, who had travelled extensively, had seen many customs, but was unused to this brutal sort of manners. The woman had remarked that she paid for first class treatment, and wanted it.

"Go to the conductor!" said the traveller, "and he will give you protection."

"I want to have first-class treatment," said the lady.

"I tell you to go to the conductor!" said the traveller.

But he had to go. And when the conductor heard his plaint he moved rapidly forward with—"Where is he?"

But the cowardly gentleman had disappeared into the "white car," and the colored passengers could not go there even to make complaint.

An attorney in a great city had a case in hand for the protection or punishment of a ruffian who had struck a traveller in the face for keeping his buggy till 6:30 o'clock, in the evening. And this is how it happened.

A certain Baptist preacher had borrowed a chair from the ruffian for the accommodation of the preacher's wife, and seeing the traveller returning thither, detained him, to carry back the chair. Unwilling to go, and still more not wanting to say he would not carry it, the traveller went and waited for a note, and the chair. On his arrival at the store to give up horse and chair, he was asked what had kept him so late.

"This note will answer," he said. Upon which, the ruffian pulled up his sleeves, and with an oath emptied out of his throat, he struck the traveller in the face. Several men in the store ran forward upon this, to hold the hands of the traveller in order that the brave aggressor might beat him unmolested. He saw the plot, and without moving and while the blood trickled from his face, said: "You will pay for this, gentlemen."

"God d——n it!" said the ruffian. Why did you keep my buggy?

"The note will explain," said the traveller.

Another blow came.

The note fell on the floor, and the gloves he had taken off behind it, the men still looking on.

"Lend me your gun!" said the ruffian.

"Order here!" said the quondam constable who, tho' his term of office for the Christmas season was expired, yet made a show of defending the oppressed traveller. "Order here!" he cried again. "Get out o' here!" said the ruffian.

"I will never leave till my gloves are given to me," said the traveller, "and you will pay for this."

The clerk of the store who was from another part of the country, thereupon picked up the gloves, and gave them to the traveller, with a sigh of sympathy.

The traveller left and went to a house where he sat up all night.

Early next morning he went to the county town where he shewed his face (which the doctor had plastered after putting on an antiseptic), to the attorney-general. This gentleman said it was a d——ned shame, and sent him to another man, who sent him to a magistrate.

Now, upon learning of the case, the head man of the village, which was 12 miles from the county seat, pretended to fine the ruffian who had inflicted the blow, the sum of five dollars. And as the ruffian was clerk and treasurer of the village, he made no ado about submitting. Meanwhile, an order for the ruffian's arrest had been issued by the magistrate, and the officer went to get the men guilty of assault.

Upon his arrival, the head man of the village gave bond for their appearance, and they prepared to have the complainant jailed for perjury.

When the case was called in court, the complainant was absent at his wife's funeral. The attorney employed by him sent the case on to the grand jury altho' he was told that the complainant had no evidence that the man had assailed him with knuckles of brass, without which proof it would be impossible to make a case in high court. Immediately upon the dismissal of the case the traveller was arrested for perjury. In offering to give bond, no one could be found. A man dressed in a tweed suit appeared, and ordered the officer not to touch the traveller, even if he was a stranger; but to wait until the magistrate, St. Patrick, arrived. Upon his arrival one stranger offered bond, and another gentleman, a professor, acted with him,

and the traveller was allowed to go free. Upon arriving at a house to which he was invited the matron said she had no room, and made other excuses. He sought another place and paid for a lodging. On arriving at the next town next day, a merchant called him and shewed him a newspaper in which the following appeared in large headlines of a newspaper, "Indicted for Perjury! A subject of King Edward in the hands of the law for Perjury. It is thought that King Edward will not interfere, and that the law will be allowed to take its course!"

A message was sent by a certain lady at the same time telling the complainant that tho' he had escaped the professor, he was now in the hands of solicitor Esaes, whom he could not escape.

While all this is going on let us see what the authorities are doing.

I said that the traveller had sat up all night after the doctor had dressed his face. The doctor had asked if the assailant was drunk. To which he replied that he could not tell. When the magistrate was ordered by the solicitor to have the assailant arrested, he asked the complainant to write his name in a certain place on the paper form. He did so.

"What did he strike you with?" asked the magistrate.

"I do not know anything but his fists."

"And did his fists produce all that bleeding?" the justice asked.

"He pulled something on to his hands, but as it was dark in the room I cannot say for certain."

"Well," said the magistrate, "return on Monday, and you will hear what to do."

On the following Saturday as the traveller's buggy came up for him, at the station, two men started after the buggy. The driver trembled; but the traveller asked him to stop the vehicle, and turning opened the window, and asked the two men what they wanted. They turned back. On reaching the office of the magistrate on Monday the aged traveller confronted the two men with the charge of intimidation.

"*He* stopped my peaceable journey," he said, pointing to one of them; "and that one said that before I can get redress, they will do for me."

The man shook his finger at the speaker.

"He is shaking his finger at me now," said the traveller.

The trial was put off in order that defendant might summon certain witnesses. When the time for trial came the complainant's wife was lying dead in

a far off city. Leave had been granted by the magistrate to go and bury her. On the way back the attorney was on the car with a bottle of drink, and in company of two other men. They had left their car and entered the Negro car in order not to defile themselves. The writer read since that strict laws were afterwards enacted to put an end to such car entering, refusal to give notice of delay of trains, purity of water-drinking on trains, politeness on the part of railroad employees, and cleanliness of trains.

But at that time any one of the gentry might enter any Negro train, and do almost as he pleased. Hence the drinking on this occasion, and the notice from the lady that the traveller was in the hands of solicitor Esaes. The train reached its destination and the occupants dispersed. At last the day of trial came.

The traveller, upon receiving the blow had written in his diary the necessary information of the whole affair; and this he had shewed to the magistrate who issued the warrant for the arrest of the assailants. A copy was immediately afterwards dispatched to England, another to Washington, and a third to the consul near, and events awaited. When the issuance of the notice of the intended arrest of the traveller reached him, he immediately

repaired to the office of the magistrate. That gentleman said he did not remember how he wrote, but that the assailant of the traveller had been to him, and that the magistrate had refused to issue the warrant; that the magistrate had told him he had better beware what he did; for that the traveller was no fool; that the assailant had gone to another magistrate who might, perhaps, issue the license to take the traveller prisoner. He added to the assailant that perjury was a hard thing to prove, as it depended largely on the *intention* of the person; that, in this instance, the traveller had not been sworn, and therefore had committed no perjury; that the form of warrant had been inserted in the paper after the signature; and that it was evident that a mean advantage was being taken of a stranger by men who had no principle.

These remonstrances had no effect as we have seen.

A cable message had been sent from England to Washington; thence to the consul, and thence to the county of Tigre where the matter was *sub judice*. And a special letter had been sent to the magistrate by the head man of the village, declaring that the traveller was "sassy," and ought to be discouraged.

"Take it and read it," said the magistrate, "we do not try cases here by color, but by proof. But what a rumpus, have you been making here. They have been cabling from England about you saying they wanted a fair trial."

"No true bill!" was the verdict of the grand jury in the case of the traveller vs. the assailant.

That very afternoon he was a prisoner. The only minister of the gospel on whom he should rely refused even to consider whether he would go on the traveller's bond. One man, a pure stranger, stood for him. Nor was there a single person in the whole length of North America to whom he could look in case of proved perjury. His business was scattered. His property interests were, as it turned out afterwards, in the hands of a dishonest man who killed himself to escape the penalties of the law a second time.

In this dilemma he had written his will, and prepared for the worst. The people were, indeed, like sheep without a shepherd. The vote of the electorate chose the magistrate, and his action was largely at the dictation of the people—the electorate.

The magistrate arrived at last from somewhere, and accepted bond.

The traveller had to wait until the case was heard before he could go on his journey. Yet

he was calm and apparently unconcerned; but there burned in his breast such a desire for vengeance against his persecutors as nothing could quench.

Everything being ready, a lawyer, who had been lately relieved from suspension, took the case for \$10.00.

The former magistrate had sent a bondsman to the traveller to advise him not to utter a word in court; for that the very manner of his independence of spirit aroused his persecutors. He added, that the magistrate himself would appear as witness for the traveller, and that if the case was lost by the ruffian assailant the traveller would be murdered immediately by him.

But the uninstructed lawyer had to be advised. The witnesses for the prosecution had to be cross questioned, and the utter malice of the proceedings had to be exposed.

The prosecutor sworn, said: "My name is Somers Nestor. I hired a buggy to the defendant, Magister, a day before New Year. He brought the turnout back late, and I asked him what detained him so long, and he put his hand on his hip pocket. I then struck him with my fist, believing that he was going to pull out a pistol."

"Ask him," said Magister, "what he said when I returned."

"What did he say to you, when he returned answer to you that the note would explain?"

Somers did not answer. "Ask him," said Magister, "who was the person that borrowed the chair from him?"

"Who was the person," said the lawyer, "that borrowed the chair from you?"

"Rev. Turabout," was the reply.

"Did not Magister tell you that he had been delayed?"

"Yes."

"Why did you strike him then?"

"I thought he was going to shoot me."

"Is he in the habit of shooting?"

No answer.

"Call the next witness," said the magistrate.

"Egbert Dawkins."

Dawkins appeared.

"Do you know Magister here?" said the magistrate.

"Yes," said Dawkins.

"Ask him questions," said the magistrate.

"Were you not present when Somers Nestor struck Magister?"

"Yes."

"Ask him what he said when Nestor called to him to lend him his gun," whispered Magister.

"What did Somers say to you," asked the lawyer.

"He asked me to lend him my gun," said Egbert.

"Did Magister appear worked up or quiet?" said the lawyer.

"He was very calm," said Egbert.

"And did he say anything?"

"Yes; he said, 'You will pay for this, gentlemen.'"

"You may stand aside," said the lawyer.

"Call the next witness!" said the magistrate.

"Dr. Mooney!"

When Dr. Mooney appeared, he was asked if he knew Magister.

"Yes."

"Did you dress a wound on his face about the 31st day of December last," asked the lawyer.

"I did."

"Was the wound made by brass knuckles?" inquired the lawyer.

"I cannot say," said the doctor.

"Could such a wound have been made by the knuckles of the fist if the person inflicting the wound was thin," asked the lawyer.

"It could," said the doctor.

"Ask him," said Magister eagerly, "if he did not tell me he put on an antiseptic."

"Did you put on an antiseptic on the wound?" asked the lawyer.

"I did."

"Does not that shew that you feared blood-poisoning?"

"It does."

"Was any punishment inflicted on the prosecutor?" asked the lawyer.

"He was find \$5, for a breach of the peace, in the intendant's court."

"Who is treasurer?" asked the defendant of the lawyer.

"Who was treasurer of that court?"

"*He* is treasurer," said the doctor.

"Ask him if the fine was paid!" whispered the defendant.

"Was the fine paid?" resumed the lawyer.

"I cannot say," said the doctor.

The next witness was called.

Magistrate number one was in court, and was asked if he would testify.

He took the oath.

"Do you know the defendant in this case?" asked the lawyer.

"I do. Magister came to me with a wound plastered under his eye, and about three inches long, on the left cheekbone, yet running corruption, on

the first day of January, and told me that the attorney had ordered that the assailants of the complainant be arrested for assault and battery. As Magister said he had a sick wife, and desired to leave by train, I told him to sign the form for such purposes, and I would see after the matter."

"You did not then read over to him what you had written?"

"No! he was gone."

"They cannot touch you for perjury to save their lives!" exclaimed the lawyer.

Egbert was again called, and asked if Magister was rude or excited.

"He was very calm!" said Egbert.

"I will reserve judgment," said the magistrate.

The court is adjourned. The defendant is out on his own recognisances."

"Come to me on Wednesday!" he said to Magister. "Wait," he added. "Let me speak to you in my office. Where did you come from here? Where were you born? How long have you been in this country?"

These questions having been answered—"Go to California," said he, "if you like. This man had said that if the case went against him he would shoot you on the spot, and, as he is a desperate character, I thought it better to dismiss as I did;

for your heirs could be the only beneficiaries in the event he had carried out the threat."

On leaving court, Magister wondered where to go. The resting places gave no rest to the weary traveller, and the Negroes were scared to death. The secret manner in which the case had been dismissed prevented any but the specially informed from knowing results.

He went to a house of a set of females, and offered them money for a night's lodging. The only person who could have vouched for his good character and address shrank from doing so, partly from fear, and partly from malice.

On going to the church on the following Sabbath, Magister was accosted by a member of his flock, in this wise:—"Miss Betty was talking to me about you and said to tell you you ain't in the hands of Professor Swiss now, but in the hands of Solicitor Esaes."

"Did she?" asked Magister. "And who is Miss Betty, pray?"

"The lady I work for. You got out clear from Professor Swiss, and Miss Betty thought that was not fair, so she was mighty glad when Solicitor Esaes took this case up."

But when the traveller made no reply, she added, "But I am nothing to do with it, though."

"Why do you talk about it then?" asked the traveller.

"Well," said the woman, "Miss Betty asked me to tell you."

"Tell Miss Betty," said he, "that I am out of the hands of Solicitor Esaes."

On going to his headquarters, he was asked by a merchant to sit down at his store door.

"I have heard," said the merchant, "some strange things about you. Read this newspaper."

He put the paper into the hands of the traveller.

"Keep that paper," said the merchant, "and use it in future for your protection. I read it with satisfaction."

Magister took the paper and read—

"The case for perjury against Rev. Thomas Magister was dismissed by the magistrate on Tuesday."

These words were printed in very small type and not in the flaring headlines used in the case before.

Thus tardy justice, slower than tardy truth, asserted itself at last.

"You must leave this district," said a Methodist minister to the traveller, one day.

"Why?"

"Because they are going to lynch you if you stay."

"Who will lynch me?"

"The factory hands," he said.

"Why?"

"They say you took away a split rail from a white woman."

"Where?"

"In your yard. You had better leave this house to-night!"

"I rented this house, and paid \$—— a month for its use. Right here will I stay then."

On Sunday he went to his work.

On Monday morning a young girl came and said: "A white man is out here wanting to see you."

"A white man!" he said. "I have no business with any white man."

He got up from the table and went to the door.

"How d'ye do?" said the white man.

The traveller gave no answer.

"I am quite well," the white man said.

"I did not ask you how you were," said the traveller.

"You wrote a letter to the mayor defaming a white lady's character," said he.

"Have you seen the letter?" asked the traveller.

"Yes, I saw it."

"What are you asking about it then?"

"Well, you have got yourself into a God d—— state of things!" growled the white man.

"Wait a minute," said the traveller.

He turned into the house, opened a drawer, and took out a pistol.

Holding it in his hand, he said pointing it full at the man—"Tell me all you have to say! You came here to threaten my life. Look at me, and see if I cannot look at you any length of time without winking!"

"Don't you be telling," exclaimed the white man, retreating.

"Tell me what I must not be telling. Far away from here I heard what I was to expect, and I am here to get it. Is this your Christian civilization? I will immediately put the matter into the mayor's hands."

He turned into the house, got a black travelling bag, put a pistol into it, and left for up-town.

"Where is the mayor?" he asked a policeman.

"He has gone to S——," he answered.

"I have some business with him."

"What is it?"

"A white man has just been threatening my life," said the traveller.

"We will give you the same protection we give any one else!" said the officer.

"I do not ask any protection," said the traveller.
"I will sell my life as dearly as possible."

He returned home and continued his work. There was not a single Negro when the white man came. There were several in the space of a few minutes. From one of them the traveller borrowed a repeating rifle, and to this he added a sharp butcher's knife, and a razor. These were carefully put on the floor at the head of his bed, and chairs put as barricades to the door. He then prayed for strength and protection, and prepared to go to bed. A chapter was read, and prayer offered. The niece retired to another room, and he lay down, after carefully examining the pistol. As he was a very good sleeper, he feared much that he could not be easily awaked. But no one came, and the sun arose on a peaceful landscape. The man who called himself a Methodist preacher never appeared again. The white woman was asked to give up the house. The traveller kept the same careful preparations as before; but after a while another *ruse* was tried.

On arriving home one day, the girl said that the factory hands were coming to lynch him. "Let them come!" he said, and went on with his work.

On arriving at a house a woman said that Miss —— told her he would be soon in the hands of Solicitor Sease.

"And what does he want to get me into his hands for?" asked the traveller. "They say you went where you had no business," she answered.

"And where is that?"

"You will hear from some one else," she said. "But I am nothing to do with it. She only asked me to tell you. I am nothing to do with it. I do not want to have anything to do with these white people."

"Why, then, are you so anxious to tell?"

"Because they will hurt you."

He left for his work. This was Sunday morning. On Monday, the man of the town employed as Constable, came and said that the intendant wanted him.

"What for?"

"For going where you had no business."

"All right. I have some business with the minister of the town. Take me there, please."

They were accompanied by a church officer whose curiosity overcame his fear.

On arriving, the ecclesiastic discovered great surprise, and seriousness.

"I have never heard a word of this," he said.

"Had you not better avoid a trial, and compromise?"

"I never compromise with anybody," answered the traveller.

"But you have a white woman against you, as I understand, and you have little chance of escape."

"I have all the chance that truth obtains," answered the traveller.

"Very well, then, we will go on to the intendant."

Arrived, seven or eight young men with ropes in their hands were dawdling around. The traveller eyed them angrily; the minister with doubt.

"Who is the accuser?" he asked.

"The lady that saw him," said the constable.

"Where is her brother? I will see *him*," said the minister, and he spied where he stood and beckoned to him.

"Let me speak with you!" he said.

For half an hour they argued. The brother's voice became louder. "I will punish him to the utmost limit of the law," he gesticulated.

"But are you sure?" said the minister in earnest.

"I have witnesses."

At last the intendant arrived, and the case was called.

"Magister!" cried some one. The traveller went up the stairs into a hall, where sat several men.

"Read the charge!" said the intendant.

"Guilty or not guilty," said the clerk.

"About what?" asked Magister. "I want to know who accuses me, what I am said to have done, who saw me, when, and who are the witnesses."

"Very well, send and get her evidence."

"You will have no evidence against me," rejoined the traveller, "unless you confront me with my accuser."

"Call her then."

She came, a girl about 21 years of age, or less.

Her evidence was taken, and the traveller was told to ask her questions.

"What have I done to you?" he asked.

"Nothing," she replied.

"Why have you brought me here then?"

"I saw you where you had no business."

"When? On what day?"

"On a Wednesday six weeks ago."

Instantly the almanac was searched by the judges, while the day book the young man carried was eagerly examined by the accused.

On that Wednesday, he was sick 9 miles away, was seen by a doctor, and now shewed the postmaster's receipt for a money order sent then to Boston, Mass. Not only so, but he had been steadily refused when he asked to cross that land

when journeying; and the testimony given by the mother of the girl was to the effect that Magister was a good man.

The brother was called. A copy of the trial had been asked by the traveller, and he had been answered that they did not give copies.

"I will make a copy then myself," he said. Borrowing paper of the clerk, and filling his fountain pen with ink, he stood up, and took the testimony of the witnesses.

"Ask him questions," said the intendant, as soon as the brother had been sworn.

"Do you prosecute this case," asked the traveller.

"What do you mean?" said the brother.

"Just what I said!" answered the traveller.

"I do not understand you," said the intendant.

"I mean what I said. Did you see me at that place?"

"No."

"I have nothing further to ask him," said the traveller.

The men looked at each other.

"I do not want this man to trespass on those grounds, and I want you to forbid him," declared the brother.

"You will please call the next witness."

The female that came declared Magister to be

a perfect Christian gentleman, incapable of doing a mean act.

"I know he is a perfect Christian gentleman," answered the brother.

A girl was called. Her short hair, dogged expression, and determined look, ill-boded conviction of one who had been partly exonerated already.

"Mr. Magister is a good man," she blurted out, "and I never saw him anywhere."

"Have you any further witnesses?" asked the intendant.

"None, your honor," said the brother.

The witnesses had been dismissed, and the brother and Magister were asked to go outside.

Down the stairs he started.

"Let us have your day-book!" asked one.

He gave it. On going outside, however, the wife of the church officer bade him watch them examine it.

He accordingly returned, and made the request.

"Of course," they said.

They searched through it.

After a time he was again dismissed.

Called in again, he stood up to hear them.

"We fail to find you guilty of the charge."

"As to the request that you do not trespass on those grounds, you can go where you please."

"Thanks, gentlemen!" said the traveller. "I will never cross his premises."

"I knew you would beat them out!" shouted the officer's wife.

"I can only stand by you to the last!" sympathised the friend with her.

He thanked them, (as the intendant put his hand on his lips in a warning gesture to the women,) and left in a buggy for a distant call.

The young men with the ropes had disappeared, but the traveller had the clerk of the court to give him a testimonial as to the nature of the trial, and the minister to make a statement about it.

This was necessary: for on getting to the church court the man—a Negro minister—who had been the cause of all this trouble had so impressed an enemy of Magister that the latter was a bully, that the former said some things had happened to him which were very damaging.

"What things?" asked Magister.

"I will tell you," said the enemy.

On this Magister asked the privilege of the floor, and said, "I am a member of this body: am I not, sir?"

"You are."

"This brother has said, publicly, that some things have happened on my field, calculated to hurt me

worse than anything he could do to me. Will you make him explain?"

"I will see you privately," said the enemy.

"No sir! State it now."

"I will see you," he said.

"Mr. Chairman—I have in my grip yonder, something calculated to confound any such persons as this enemy," said Magister. "Come with me!"

He followed; the portmanteau was opened, and the two credentials exhibited.

He read.

"That is excellent," he said. "Keep that."

"I will now bring a charge against you for vilification of character!" said Magister.

"Look here, Magister," said he, "*I* have spoken against you and *you* against me. Let's be quits."

They returned. The business of the meeting being over, each returned to his place.

The prejudice, shewn by the great, induced the traveller to leave for other parts. Arrived at a certain town, he was so hungry, a cake being the sole means of support for a journey of 2,000 miles, that he ventured into a railroad restaurant to ask for something to eat. A man put his hands on his shoulder and said, "What do you want, my friend?"

"I am hungry, and am seeking some one to tell me where to get something to eat."

"If you will go around there, they will give you," answered the gentleman.

"Where?" asked his companion in travel. "Somewhere," said the traveller.

By this time a constable was near.

"What want you?" he asked.

"We are travelling, and looking for some place to get a meal," said the companion.

"If you will go to the kitchen you will get something!"

"We are not kitchen men," rejoined the companion.

"I don't care," said the constable.

The two men passed. Though deadly enemies they were one in need, in travel, and in misery. They parted after some distance each one continuing his journey. By nine o'clock next morning the traveller arrived at Grandport, and took train for a city northwards. As many passengers, not afraid to have themselves defiled by color, were going in that direction; conversation quickly began, and, upon stating, that he was hungry, several ladies gave him all the remaining food they had. He ate greedily, and drank some water. After business he went to an eastern city, visited old seats, and returned to a southern town. It was rumored that a wedding was to take place there in "the church of God."

Weddings are so common in some places that they stir no unusual interest; but this was a wedding in which Jews and Gentiles were equally interested. A special invitation was given to the traveller, and an equally pressing invitation was accorded the public by itself. The room was full within an hour after the opening. A friend introduced the traveller. The church of God was founded on the book of Acts; but tho' so founded, it has new explanations of the Old Testament; as, for instance, Abraham and Sarah. "The very faithful man of the church is called 'Father Abraham,'" the friend said. "When he was introduced as Mr. Cole, I so regarded him. But soon after he was called 'Father Abraham.' 'Father Abraham?' said I.

" 'Yes,' was the answer."

Mrs. Stewart was an old lady. Soon after she was called Sarah. Sarah went and kissed Father Abraham before exercises began. He said, "Yes."

The couple delayed two hours in order that the aunt of the bridegroom might be present.

The bride was very pretty, and not more than 18 years of age. The groom was, perhaps, 19 years old. The auntie was a very large, handsome, and pleasant looking woman.

The elder performed the ceremony.

He began by a very long and loud, and enthusi-

astic symphonious rendering of a piece that God did not intend that man should be alone. No organ was needed, and John Calvin could not have been more pleased if his Institutes were being read. For he hated church organs, and so do these hate them.

The minister stood afar off and read, unsteadily, the 2nd chapter of Genesis in part. He then asked the bridegroom if he would have the woman to be his wedded wife, and forsaking all other, cleave only unto her as long as they both should live. As the "man" did not answer, the elder told him to say "I will."

"Then take her by the right hand!"

He did so. Unto the woman the elder said, "Wilt thou have this man to be thy wedded husband? Wilt thou honor, help, and obey him, and forsaking all other, cleave only unto him as long as ye both shall live?"

She did not answer, and the minister told her to say "I will."

The singers told the next anthem in powerful fashion. It was anti-phonal; the soprano having some words; the bass certain other, and a kind of tenor answering these two. The words were founded on a passage of Scripture, and were in chant form.

At last the joining was over, and the elder pro-

ceeded to congratulate the bride with a kiss. He exhorted the bridegroom to be faithful, and the bride to stick only to him.

So much interest had been shewn in this marriage that the elder remarked that only on two occasions could one get a crowd—at a wedding, when there was happiness for most, and at a funeral. The traveller nodded assent. Almost all the rice and lungs having been used up, the guests of fewer days departed, and Magister was called to the head of the table as honored guest. The things served were very simple and proper, and then an exordium on color ensued.

CHAPTER XIII

WESTERN JOURNEYING

CALLED some time after to see some men at a place 13 miles distant, the traveller went, a number of Caucasians being present. A strange gentleman was called on to speak to the meeting. The traveller listened. The speaker began: "If there is one thing I am prouder of than another, it is that I am a white man."

The traveller thought to himself that the speaker would not have been so proud in Barbary in the 13th century, at a pulley, or handling the oars.

The speaker continued that all possible aid should be given to the Negro who was a menace to the white man unless he was educated. Above all, the gospel should be given him, in order to civilize him, and to keep him safe.

"For what place?" thought the traveller. Upon returning, a mixed coach was used. The traveller was obliged to leave the town, and went along with the Caucasians. The conductor eyed him for some time, and then said,

"You will have to go in front?"

"To the front where?" asked the traveller.

"Through that door," said the conductor.

The traveller did not move. He was thinking. Invited to a meeting of Christian ministers, he was obliged to hear one say he thanked God that he was a white man; and now another man told him to go in front. He would have been welcome as an ignorant servant; not as an educated Negro. He might worship Jesus Christ apart, and if he was good, he could go to—where? But “God is no respecter of persons, but in every nation he that feareth God is accepted of Him.” Was this true? he thought.

By this time the conductor was back.

“I want to treat you as a man,” said he.

“I asked you politely to go in front, because the state laws said you must.”

Upon this Magister rose and went. The place was a sleeping room for rough hands, a smoking room, spitting, and jolly room. His very nature shrank from contact with the smoke. But the men had been apprised and they smoked harder than ever. He went out to the platform, but they followed him there. At last they tired of the cold, and returned, and he stayed there until he could escape. There was no remedy, for he had no witnesses, and he was not white.

Departing for a city farther south, the car was so dirty as to call attention and remarks.

A railroad "hand" was sitting there smoking.

The traveller called the Negro porter and asked him to stop the smoking.

"Where must he smoke then?" furiously demanded that worthy. "Must he go on the platform or in the top of the car?"

Magister did not answer. He waited the advent of the conductor. That gentleman appeared after a bit, and seated himself as usual, in the front seat of the Negro car but one. The "hand" continued smoking. The conductor did not notice it.

"Do you allow smoking in this car?" asked the traveller. "Who? where?" said the conductor.

The Negro pulled the cigar out of his mouth. The conductor said—

"Let me see you smoking in here again!" The porter's attention was called to the condition of the car, and on arriving home three letters were sent, —one to the president, one to the divisional passenger agent, and one to the local agent.

After a time, no annoyance from smoking was found, and a polite letter was received from the railroad.

By this time the traveller was well known to conductors and porters. He had been requested to notice and report irregularities; and he could engage the attention and interest of persons so well

as to be welcome. On going east, he told another conductor, "I want, conductor, to speak with you privately." "Well, here I am," said that gentleman.

"Privately," rejoined the traveller. "Well, here I am," said the conductor louder.

"If that be so," said Magister, "I have been requested by the union to notice irregularities as to race on any car and report to headquarters."

The conductor became serious.

"There is no one on here but this man who is an engineer, and this one who is a baggage agent, and this gentleman is travelling as a friend."

"I am not worried about 'who's who,'" rejoined Magister.

The men went out. The traveller soon found a congenial companion who had travelled in the southwest, and whose thoro' education as a general church officer, entitled him to respect. The officer, the Rev. Thomas Thompson, D.D., travelled in the interest of the Methodist Church. He related the following story:

"When I was travelling towards California, I was very hungry. They called out 'Dinner ready!' and I longed for a meal. I waited until all had eaten, and asked the waiter if I could not have something. He said, 'I will ask the conductor.' That worthy said, 'No.' I had been refused in the

presence of every one, and in the presence of every one I said what I wished.

"Standing in the aisle of the car, I cried out 'Hungry! hungry! hungry!' at the top of my voice. This touched the hearts of those who had eaten, and they told the conductor that if he did not give me something they would get it and give me themselves.

"Upon this he ordered a meal to be brought to me, and I ate heartily. The 14th and 15th amendments to the U. S. Constitution are violated commonly, without redress, and yet we are made to pay taxes and do all that any other citizen must do in support of the government. But continual complaints and ceaseless agitation will improve matters. For God helps those who help themselves."

Travelling as far as Cincinnati and westward the traveller was returning when he met a woman with two young children from California. She had been born in South Carolina, but had married in California, and was paying her last visit eastward in order to see a very much beloved grandmother.

"I had good treatment," she said, "until I reached Cincinnati, when the children began to cry, and I asked for a supper. The porter told me I must wait till the white people had finished eating. If

you had not given the children something, I know not what we would have done. We had not eaten since we left St. Louis."

We made sleeping places of a portmanteau, a couple of overcoats, and wraps, and put the little ones to bed on the seats. The jerking of the uncomfortable seats, and the long journey already travelled, made the traveller's limbs ache; his body being too long to lay down to repose, and prejudice being too great to enable him to obtain a sleeper. Exhaustion compelled uncomfortable sleep; and when the porter announced Scotsville, as the next station, a hurried dressing was the consequence. Immediately on getting off the train, a man called for luggage. Passing through the waiting rooms a little boy asked the traveller if he wanted a conveyance.

"Yes; please."

"Then here's an auto," he said.

The driver had a red face, a turned up nose, a thick-set pugilistic body, and a sleepy expression. In ill-humor he asked, "What do you want?"

"I desire to get near the water works," said he. "What do you charge?"

"A dollar."

"Oh, no; they charge less than that."

"Go about your business, you black devil! I do

not want to carry you no way," said the noble gentleman.

"And this at Scotsville, where they say the races are so pleasant," said the traveller.

Turning, he saw a cabman. He related what had happened, and asked what man it was. But the auto had left.

"I will carry you for a quarter," said the cabman. "I know you, and have carried you before. The streets are cut up, and I'll have to go around. But tell me what sort of man was he who insulted you?"

Describing the man as best he could, he received a message at three o'clock that day saying that the man was discharged.

Some time after this a number of men in a store were discussing whether the Negro population would ever get justice here. One man said he was looking for war with Germany or some other country, and that would be the Negro's opportunity.

"How do you know?" asked another.

"The Mexicans expect aid from the Germans, and would never annoy the United States if they did not have an eye to conquest. And what will the Negroes do then?"

No one answered.

"Providence intends justice in the world," continued the speaker, "and there is none here."

About the month of May it was suddenly announced that England and Germany were "at outs," and men began to give their opinions against monarchy.

"But what's your republic doing?" asked one man. "I would become a British subject to-morrow."

"Takes time, my friend," said another. "You have to wait two years there."

A great many men were called from the north to serve their nations in Europe, and Negroes were asked to fill their places there.

"There will be conscription, I think," said one.

"The Germans have no quarrel with us," said another.

"But you will be bound to defend your home," answered a third.

"That's so; but we are not satisfied," was the rejoinder.

"Did you see what was in the papers this morning?" asked John Magdeburg, as he stepped into the store.

"What! the English licked?" laughed one.

"No, worse than that!" said Magdeburg.

"What then? Paris taken?"

"No, they have set fire to the Negro quarters in East St. Louis, and burnt or killed many."

"Don't tell me. I reckon not. That is the north."

CHAPTER XIV

PREJUDICE AT WORK

“NORTH or South; it has happened.”

“How was it?” asked one.

“I don’t know, you will get perticklers from *The Crisis*. But the Niggers shore done burned,” said Magdeburg.

“Same thing I was a saying just now,” remarked one.

“I thought they had called the colored men to St. Louis to work,” rejoined a stranger.

“They did,” said Magdeburg, “but they called prejudice from elsewhere too. This killing is the result of Negro labor. When I used to work on the railroad at C——, they used to say that a nigger was no better than a rabbit. You could hear them men talk about what they would do with a nigger if they got the chance.”

“But some white folks love niggers.”

“How?” asked Magdeburg.

“When they cook for them, and mind their children well.”

“Where’s that?” asked Magdeburg.

“Right here in the south. The black mammy

can get mos' anything she wants if she is good to mas'r and mistiss."

"And what about her daughter that plays the piano?" queried Magdeburg.

"They jes' don't like her."

"Don't like her, man, for playing the piano? They play themselves."

"Ain't you green? Pianos is for them, not Negroes."

"Man go and read you' Bible!" said Magdeburg.

"Bible 'bout what?"

"Moses and the Ethiopian woman in Genesis, and Paul in Acts," said Magdeburg.

"You are a Scripture scholar; I am not, but I know white folks."

"That's so," rejoined the first speaker. "It's a question of social equality, not one of right."

"Democratic, you mean," said Magdeburg.

"Republican, too."

"Will they try the burners?" asked Magdeburg.

"They may. It is natural they should, for they have burned down folks' property, and that's worse than killing a Negro, you know."

"Well, we'll see; but talking's no use. You see we have no showing."

"Let's go to France. You can get justice there."

The men separated. By Monday there was a

Union meeting of ministers, and the travellers found, on entering, two visitors.

One of these was a doctor somebody, who was asked to speak.

"He said that the killing and burning in East St. Louis was necessary that some men and women might die for the race, and that the whole race perish not. He had been on the spot, and had promised to get the scared Negroes to go back if they would protect them."

The traveller was asked to respond.

"I do not know what prompts the remarks of the gentleman who just sat down," he said. "That opinion was used by the Jews when they wanted to kill Jesus Christ. They killed him, and are getting their deserts."

"It took 40 years before they got them, but they got them at last. When men say they want fair play for all men, and then proceed to kill helpless and quiet Negroes, they are asking history to repeat itself. History repeats itself, and we will have some of these people's folks killed in battle yet. This is to be a world war. New kingdoms and powers must come out of it. All nations must suffer; but the one who is most unjust will suffer most. When this country has learned to be just to the Negroes, to punish them for their crimes, and

reward them for their good behaviour, it will be truly God's own, and the awarder of righteousness."

The brother came forward, shook hands, and said he agreed with what had been said. Since then it has been said that the culprits will be brought to justice.

CHAPTER XV

THE NEWSPAPER PRESS

IN 1891, while in British Guiana, the leading newspaper of that province published an article headed with the words—Black America. So strange a title led the writer to think it worth buying a copy of the paper to be kept until time could be found for reading it. On perusing the article a new and strange world seemed to open up. Could it be possible that “a Negro” was hated because he was *not* white? Birds, horses, dogs, are all petted, and have no prejudice against them. Negroes often believe only in the white man. The more ignorant he the more confiding in the Caucasian, the less trustful of his own. And often he has good reason. If, therefore, he trusts the Negro less, and the white man more, why is there so much prejudice against him? It is not because he does not advance, because he has advanced more rapidly in 50 years than the white man did in 1,000. Not because he is not adaptable, because he is called “an imitative monkey.” Nor is it because he is unsociable, for he will tell the boss any and everything he knows. Not because his women are unacceptable, for the mixed colors disprove that; and

Lord Macaulay has shewn in his criticism of Major Moody, who, with a gentleman, by name, Mr. Dougan, was sent to Tortola in the year 1821 to enquire into the condition of the lately liberated and apprenticed slaves there. Mr. Dougan appears to have been so peculiarly prejudiced as to believe that these Negroes were his fellow creatures; and this delusion Major Moody endeavored to palliate. It appears that Major Moody shared the views of certain persons who despise, condemn, and joyfully degrade the Negro; and this Mr. Dougan could not do. It appears, moreover, that Mr. Dougan in his examination naturally desired an apprentice to take a seat, instead of standing up; and ventured to think that one of African descent was entitled to some respect in the presence of a white person.

This prejudice of Mr. Dougan's is not shared by many Christian ministers. The writer remembers having been sent by a superior to see an official in a great town. The writer approached the gentleman by remarking that he believed he had the pleasure of approaching Dr. R——.

"Yes, and what is it?" said Dr. R——, gruffly.

"I am the bearer of a message from Dr. N——, asking that you will assist me in getting the statistical knowledge necessary to my work herein."

“Very well!”

Dr. R—— never asked him to sit down, nor gave any idea that he had read of Jesus Christ.

On another occasion the writer went to see a famous Christian minister. He kept him at the door, until the former reminded him that he had, in former days, been accustomed to much different treatment. The minister apologised that it was dinner time; but that when the visitor returned he would treat him better. He accordingly took him next time into the session room, and let him sit while session was going on. It may safely be said that the apprentice of Tortola was not either as educated or refined as the Presbyterian minister; and that Mr. Dougan had gone a long step in 1821.

What, then, is the cause for this contempt of the Negro? Is it not that, as a senator is reported to have said, he is too much of a coward?

Again: when a newspaper published that “a certain Negro has been accused of an attack on a certain woman, and that if he is caught, he will be lynched,” was not the public of those parts prepared for the lynching? And when it is a common newspaper account that “the Negro was caught, confessed, and was lynched by a respectable set of citizens,” was not that a full endorsement of lynching?

A grand headline was paraded before the eyes of its readers thus: "A Subject of King Edward in Trouble," and in smaller letters, "It is thought that King Edward will not interfere." This was read and attracted much attention; but when the case fell to the ground the report thereof was put at the end of the paper in small headline—"Case Dismissed."

Such middle class writers, grown important from chance, do much harm to the Negro. They never enter a cultivated Negro home, except for bad reasons, and these cultivated people unwilling to expose themselves to insult, shrink from the presence of their tormentors. A soldier bully was sent to kill the writer at A——, and would probably have done so, because he would not say the words ordered, if the mistress of the house had not come in and ordered the soldier out. Upon being informed that the writer was a British subject, and very determined, he begged that he would not prosecute him; and as the life of the owner of the restaurant would be endangered by prosecuting the soldier, the writer had to desist.

The Negro press of the country was called into play because no good news of the Negro could be found in a white newspaper unless there was also a private informer saying to the editor—"Give us

a rest." But if there were any accounts of Negro thieving, murdering, jailing, or some fun to be put at the expense of a Negro preacher, it went in large headlines in the said newspaper.

But neither the hatred of the public, nor the jeers of the great, not yet the ignorance of English, prevented the publication of the Negro newspaper. It was continued until it had highly educated and able editors, and commanded respect. Assassination became, then, a powerful preventive. As that Roman, when asked what to do with the prisoners, took the messenger into the field, and cut off the heads of the tallest papas; as the principal men of Calais were ordered to come with ropes round their necks; as the Bible said, "I will smite the shepherd, and the sheep shall be scattered"; so the ministers of religion have been the principal victims of the mob, until recently there came the news that one had been lynched after preaching, on the recommendation of members of his congregation.

But if certain newspapers have led on lynching, they tell little or nothing of when the Negro defends himself.

On the other hand some newspapers have honestly defended the colored people's rights, and some of them are in the south. Step by step, public opinion is directed to their wrongs; and men are

going around preaching their rights. After a time, it will be talked that in order to save "ourselves" we must educate the Negro. The education of the fist and of the gun may be superseded by that of the head and hand. Fifteen hundred thousand workers are needed as teachers and preachers in neglected school districts, and as a supply for killed and wornout workers. New Sabbath schools are being continually organized; new preaching places opened up. And much interest is being taken in trades in the secondary schools. These all point to the Negroes' advancement in this country. Last, but not least, the Negro music of America has kept him cheerful in every misfortune, and produced that hopeful outlook at things, which will enable him to bear sorrow. This is acknowledged in the *Literary Digest* of some weeks ago.

The charming "spirituals" have kept many a church lively; and contributed to its future success.

While making these animadversions, the news came that the traveller's one time friendly enemy was at the door. He had arrived from the state in which the traveller had lived for years, and brought a message that the persecutors of the traveller had sent to say that they were sorry at his leaving, and would be glad to see him return.

"But I am not glad to see myself return," said the traveller. "Bad as things are here, they were

many times worse there. Here white and colored ministers meet in union, and unison, and we are called to take part in municipal matters. The relations between the races are very much improved, and the public and private schools are in excellent buildings. There is no Negro district in this city. There is no complaint in town. There is, indeed, an island on which no Negro is to be a purchaser, but the decision of the United States Supreme Court will largely assist in removing that disability. I would not be understood to say, however, that I favor insolence, or promiscuous intermingling of Negroes among whites. Just let the matter adjust itself after the people are imbued with a proper sense of right, and the Negroes have that proper behaviour which would entitle them to consideration."

"But it is a long time before they will get fair treatment!" answered the visitor.

Just then there came news that a mass meeting of citizens was to be held in order to stimulate patriotism in the race. The meeting was called at the market hall; and the speakers were chosen with a view to bringing the matter before the colored people. As there had been a school closing service at which all the ministers attended by invitation, this political meeting was timed one hour after.

CHAPTER XVI

SPECTERS BEFORE THE EYES

A CERTAIN amount of real patriotism pervaded the meeting. The traveller attended. The speaker of the occasion was a noted orator, a major of the army. He was introduced by a distinguished doctor, who said something longer than the speaker thought proper. On rising, therefore, he prefaced his remarks by saying that the doctor reminded him of a certain man who said the introducer had taken all he had to say, and also his time. "But seriously, the purpose which brings me to you concerns you in a peculiar manner. The United States of America, our country, has thought it fit to declare war with Germany. In that war, all her noble sons should be engaged; and the sons of shady hue, along with those of a lighter color, are called upon to defend home and fireside, church, and school, cattle and horses. It is in vain that one of us should say, 'This is not my country.' For you are born here, bred here, and know little but what has happened here. The white man says in vain that this is *his* country alone;

it is my country. My ancestors were brought here without any request on their part; I have made myself welcome by adopting the dress, the habits, and books of the Anglo-Saxon neighbor, and I expect to help him rule and manage this country of ours.

My ancestors spoke another language than this, but they and I have caught up with him, and speak as well as he. In the arts, in buying, and in selling, I am right along with him; for I know how to manage a ward, to sell votes, to buy votes, or to count them. When he sits in judgment, I sit with him, for do I not judge whether he gives me justice? When he wins a battle I win with him; for was I not at El Caney? On board ship, I am with him; for I cook his meals. In the management of the railroads, I am with him; for I supply him with money, paying my fare, and laboring with him.

My ancestry is noble; for I have before me the great Hannibal, and Crispus Attucks, and am blest with colonels as my examples worthy of imitation.

He has made me feel at home; for do not I pay the taxes he calls for, without a question, or any hope of office? I give my advice freely and without pay in the newspapers, while he charges for every line he writes. My example, if followed,

"Oh! he can walk, live on molasses, and plant cotton."

"That reminds me," said the traveller, "of an instance I heard of in the far south. 'A storekeeper asked a preacher what he was doing round there.'"

"I preach at that church!" he said, pointing to a dilapidated building near by.

"Do the people pay you well?" asked the storekeeper.

"Fairly so," said the preacher.

After a pause, "Why don't you plant cotton?" said the store man.

"You keep this store?" said the preacher.

"Yes."

"Why don't you preach?" asked the clergyman.

The storekeeper did not answer. Preaching was regarded in those parts as an idle pastime; and when a man left off being a carpenter at two dollars and a half a day, or a blacksmith at maybe five dollars a day, to become a Negro preacher at one dollar a day or worse; he looked idle indeed. A remedy for this was to be found in prayer, the encouragement of the sisters, and removing to a better charge, with the prospect of a better salary. For while all but the preacher dealt in temporal things which people valued, the preacher, also a poor man, dealt in things which no one could see,

and told of a future which no one cared about. The city preacher, indeed, might get more money, a better house, and even some protection in case of a threatened lynching. He might even be called on in case of a lynching, to give his opinion on the matter in a public newspaper. He might even become a public speaker, and be presented with a horse and buggy by the ladies whom he pleased. Nay more; he might become a landowner, a real estate agent, and teach public school at fifty to seventy-five dollars a month. But with all this, he was but a Negro preacher, entitled to no other consideration but a lynching at any time.

The most valuable thing planted was cotton; and the most valued man was white. Even among the Negroes, in the darker parts, a Negro preacher was said to be an idler, and a college education a sure sign of unfitness for the gospel ministry.

And yet much has been done. A great step has been made from the stage at which the self-appointed schoolmaster sat teaching reading, writing, arithmetic with a whip, and regarding with displeasure the urchin who called him names. The schoolmaster in question was named Peter Hutchins; but the boys called him Peter Hoghead. One day a certain boy was very noisy and urgent in his annoying, and the teacher brought the matter to the

notice of his pupils. "I want to teach all you to write a letter," he said.

"Yes, sah," said the pupils.

"Wouldn't all you like to know where I got my larnin from?" he continued.

"Yes, sah," answered the pupils.

"I hab great larnin," he said to himself, "I got my larnin different from all you."

"How did you get it, sah?" urged a boy open-mouthed.

"You would like to know?" soliloquised the master. "My great-grandfather lef' it gie mi."

The boys wondered. What a great great-grandfather they thought.

"The other day I was passing down monkey gully," continued the master, "and Jim Shute ventured to call me Peter Hoghead. Whichin my name is not Peter Hoghead, but Peter Hemmings, which I obtained when I was made, a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

The boys wondered.

"I will now shew you," he added, "how to write a letter."

"My dear Sar or Madam:

"I was passing the other day when you called me Peter Hoghead. Whichin my name is not

Peter Hoghead, but Peter Hemmings Hutchins. And I beg to tell you that if you venture that again I will knock every teeth down you' throat.

"I am, my dear sar,

"Peter Hemmings Hutchins."

"Don't you think that was a good letter?"

"Yes, sah!" replied the boys with certainty.

The old man cut his pencil, and began to write some copies on each one's book for writing. He had really a very neat hand, and the parents were delighted in viewing the writing. He passed for a fine disciplinarian; for he whipped the children for every mistake in arithmetic, and bore with them for every mistake in reading, as he could not read very well himself, regarded grammar and geography as useless appendages to learning, but took care to learn as much history as possible. He taught algebra to the extent of his ability, fostering a knowledge of the reading of the examples in Addition, Subtraction, Multiplication, and Division.

CHAPTER XVII

THE OUTLOOK

THE presidents of the United States will be called upon by the leaders of the race to take some steps to defend it.

The Congress, "which shall have power to devise legislation for the enforcement of this article," but which has been a silent spectator of its wrongs, will at last be compelled to take the case up. The ministry of the gospel which kept silence, has, in many places, called the colored ministers to sit with them in union meetings. Lawyers have ventured to call the wife of a certain colored man—Mistress, instead of saying she was the wife of John Somers, or some other.

Colored citizens have been accorded the right to live by the court of last resort. Politicians have at last found it proper to consult Negro voters. Certain officers have, at last, been given workmen of the race. Equal rights is demanded before the Jim Crow law. Vessels of wrath are becoming vessels of honor when the citizen rights of the Negro are accorded him. A speaker from the university addressed an audience at Shiloh Church last

Sunday. In the course of remarks he said, "That the Negro was no coward, he would fight. He had fought on the streets when called on just to shew that he could fight. The English, as a nation, looked haughty and cold; but they gave every man a square deal. The Negro would surely get justice under the British flag. When the war broke out every able-bodied Algerine jumped to arms to save France, because that country treated every man alike. There had been no cutting off of hands and feet, or insult to color.

"These ideas of fair play in those two countries led to the most intense love of country. The Negro would fight as a duty, and never rebel."

The only countries in which these cases of absolute fair play occur, have no problem of race. Mexico, Canada, and Central America are near to the United States; yet there is no Negro problem there. In South America a mulatto represented the Presbyterian Church of Brazil when it was established. And as fair play gets into the minds of men, and the Negro shews his fitness, a larger amount of justice will be accorded him. For it may happen yet that France and England will need his services. No careful reader of Ezekiel's prophecy or of Rev. xiv, can avoid the conclusion that this war is to be world wide, to be finished

in Palestine, where the nation called Rosh, or Meshch and Tubal is to go to take a spoil, and to take a prey, until the Almighty causes the bodies of the wounded to be more than enough food for the fowls of heaven. In Ezekiel xxxviii. 1 to 6, we have the very names of Japheth's descendants settling north of and about the Black Sea, clothed with all sorts of armour, even a very great company, the house of Togarmah and all his company of the north quarters. The land of Palestine is to be rescued from the many nations, that have oppressed it, and these are to be attacked by Gomer and all his bands, who came to take a spoil and to take a prey. The merchants of Tarshish, Sheba, and Dedan, are to attack them; but God will be sanctified on them, for they shall be utterly overthrown. In this terrible fighting the Negro will take part. And he will get justice here, too. The earnest efforts to teach him augurs improvement even if it is only to save his white "neighbor." Of the schools in which he is taught, he is most indebted to the private schools. The teachers of the best quality come from them. In Mr. Claxton's report sent here the private school is recommended for doing training, and the elementary schools' necessities are accentuated. See Report for August, 1917, on Negro Schools. The men who founded

the great public schools in England—Eton, Winchester, The Charterhouse, and others, did more for the education of the middle classes—and, therefore, for those above and below them in England than can be told. The men who founded Negro schools, such as, Shaw, Lincoln, Biddle, Atlanta University, Knoxville College, and a host of others, saved the Negro from contempt, and rendered the nation a service. But it is these men, trained in just such schools, that gave reason for hope that all may be trained and many may act as leaders. For the railroad hand will make an excellent soldier in case of necessity, while the scholar will submit at discretion. The faster they are educated, the better for the “neighbors.”

Since the decision of the Supreme Court of these United States that segregation is illegal, the Negro will build and try to improve. He is building very rapidly in southern towns, such as Knoxville and Memphis. His efforts in the far south are not confined to farming, but he extends those efforts to millinery and other useful trades in demand. So long as he provides what is wanted, he will prosper. But there is another view. A college education is needed for any set of people; more so for the Negro. This has been provided by almost every denomination; and therefore these denominations

should be thanked by the race. For technics in industrial schools do not teach to honor and fear God, nor to conduct oneself properly, but rather to be conceited about what one knows. On this account much will be done to get improved moral leadership.

CHAPTER XVIII

THE CHURCH

ALTHO' many churches are manned by colored ministers, and the white denominations are fairly represented, yet there are very many colored people who never touch a church door, and who acknowledge no God. The promise made 60 years ago by the slaves, that if freed they would serve God, has not been kept much. A woman whose congregation greatly admired their last pastor was asked whether it was not that they went to church to please the pastor, because the pastor pleased them. She said, "Yes!" I said then, "You do not go to serve Jesus Christ, but to please yourself and the pastor." She answered, "Yes."

From this I conclude that God has dealt very harshly with the Negroes, because they have not sought him.

"First a Methodist, then a Christian," said a sister to me.

"I love Methodism."

"I do not know whether I will be a Methodist or a Catholic," declared another; "and tho' it may seem at first that the two churches are not alike, they will appear, on close examination, to be very

similar. But those churches that tend most to make people think are the least loved by Negroes. The excitement, the simplicity of some churches, appeal to the imagination of the many. Never in history have we a great number of noted philosophers in proportion to the number of the shiftless. Never have we found the thinking ones loved by the unthinking for long. Accordingly, the mass of colored people go to school because other reasons than love to Christ move them. The knowledge of the Bible is most superficial. There is a very well known text however,—“Repent and be baptized and wash away your sins,” which is very popular. We need not be surprised, therefore, to learn that a sister said that she saw her sins going down the river during her baptism. And here the imperfect knowledge of the Negroes may be compared with the imperfect knowledge of the Jews under Ezra.

When that people returned from captivity in 515 B. C., Ezra, the prophet, had to erect a pulpit and teach the law to them. On the arrival of Nehemiah the idolatrous wives had to be forcibly removed.

Afterwards we find two high priests exercising the sacred functions. Similarly we find a continual exhibition of ignorance of the moral law, and splits in churches. And even as often as a new form of religion springs up among the whites,

it finds adherents among the Negroes. Those forms of religion which have the more numerous errors, or the greatest amount of self-conceit are more loudly preached. I heard a man trying to prove, on the street, to a mixed audience, that Saturday was not Sunday, but that the apostles had commanded to keep the law. He asserted, further, that the names of the days of the week commonly used were given them by Jesus. Yet we know that the Anglo-Saxons from whom we get the names of our days were discovered *after* Christ ascended.

But the most remarkable illustration of God's dealings with the Negro in America is that in some places the Negro is honored, while in others, he is cursed daily. In spite of the condition, however, he has this advantage: he can read, teach, and preach in his own church house, and learn how the nations are doing.

If in course of time he shall succeed in getting God's blessing upon him to the extent that he can get justice, he has native ability to go on and become a power. His captivity is not yet as long as that of the Jews. A great deal used to be said of the return of the Jews in what was called the Zionist movement. A good deal may be said for the Negro in what may be called Negro Emancipation. My hope is the sinking of all national and

racial enmities, and the blending of all in one, when peace on earth, good will to men will be sung.

To conclude: there are only two church denominations that have kept the idea that "God hath made of one blood all nations of men for to dwell on all the face of the earth." Every other is divided on the Negro question. But Jesus prayed that his disciples may be one, even as he and the Father were one. Divisions, then, come of debate and strife. All debate and strife are caused by prejudice. Prejudice is wrong from the very meaning of the word, or pre-judging—a thing not allowed in a law court. How unjust, then, must it be outside of it? But this is so strong! No sooner is a circumstance related to any one than the question is asked—"Is he white or colored?" The answer decides the measure of justice or punishment to be meted out.

It is the clear business of the great body of Christians to so talk, and work, and pray as to cause the kingdoms of sin and injustice to become the kingdoms of our Lord. For they cannot hope to be justified by unjustly killing a sparrow; much less by destroying their fellow men. Nor is it just to make a Negro responsible as a white man and then punish him because he is a Negro.

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